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**YALE ORIENTAL SERIES**

**BABYLONIAN TEXTS**

**VOLUME II**

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**PUBLISHED ON THE FOUNDATION  
ESTABLISHED IN MEMORY OF  
ALEXANDER KOHUT**



YALE ORIENTAL SERIES. BABYLONIAN TEXTS VOL. II

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# EARLY BABYLONIAN LETTERS

FROM

## LARSA

BY

HENRY FREDERICK LUTZ, Ph.D.



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## THE ALEXANDER KOHUT MEMORIAL PUBLICATION FUND.

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The present volume is the first work published by the Yale University Press on the Alexander Kohut Memorial Publication Fund. This Foundation was established October 13, 1915, by a gift to Yale University from members of his family for the purpose of enabling scholars to publish texts and monographs in the Semitic field of research.

The Reverend Alexander Kohut, Ph.D. (Leipzig), a distinguished Oriental scholar, in whose memory the Fund has been established, was born in Hungary, April 22, 1842, of a noted family of rabbis. When pastor of the Congregation Ahavath Chesed in New York City, he became one of the founders of the Jewish Theological Seminary, and was a professor in that institution until his death. He was a noted pulpit orator, able to discourse with equal mastery in three languages. Among his contributions to Semitic learning is the monumental work *Aruch Completum*, an encyclopædic dictionary of the Talmud, in eight volumes. Semitic and Oriental scholars have honored his memory by inscribing to him a volume of *Semitic Studies* (Berlin, 1897).





TO MY TEACHER  
PROFESSOR A. T. CLAY, PH.D., LL.D.  
IN  
DEEP GRATITUDE  
THIS VOLUME IS DEDICATED



## PREFACE.

---

In the summer of 1914 the Curator of the Babylonian Collection of Yale University, Professor A. T. Clay, assigned to me the work of publishing letters belonging to the First Dynasty of Babylon. The original plan was that the work should not stop by merely editing the texts, but that with the text-edition there should go hand in hand the transliteration and translation of each autographed letter. My departure from New Haven since then, however, has interfered with the original plan. As the tablets which engage me at present at the Pennsylvania University Museum are of the same general order, i. e., epistolary literature, I hope that time will permit me in a not too distant future to give full transliterations and translations of all the Yale letters here published.

My thanks are due to Professor A. T. Clay for his kind assistance and his valuable suggestions during the preparation of this volume; and it affords me the highest pleasure, as an expression of appreciation and gratitude, to dedicate this volume to him.

HENRY FREDERICK LUTZ



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**EARLY BABYLONIAN LETTERS  
FROM LARSA**





## INTRODUCTION.

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The present volume contains one hundred and fifty-two official and private letters found in the Babylonian Collection of Yale University. These letters, without exception, were written in the classical age of Babylonian history (ca. 2000 B. C.). Most of the tablets, from which the copies were made, are unbaked and a large number are in rather a poor state of preservation. Various reasons may be assigned for this condition, among which is the fact that many of the letters are probably the first drafts, which were preserved as copies for filing purposes. Another reason for their poor preservation will be found in the transient value of letters in general. In most cases after a letter had been read by the recipient, it had accomplished its mission, and little further interest was attached to it; hence was thrown away. Only in those few cases where the sender expressly notified the receiver *tuppi kíl*, i. e. "keep my letter," or as possible evidence, was a letter preserved.

Practically all these letters come from the mounds at Senkereh, which represents the site of the ancient city of Larsa (Ellasar of Gen. 14:1). This is borne out by the fact that most of them were acquired by the Yale Collection together with a large number of business and legal contracts, which bear Larsa dates. A few tablets were added later to the Collection, while the writer was engaged in copying and studying the material. The provenance of them could not be ascertained from the dealers.

In a few cases internal evidence corroborates the above, that the provenance is Senkereh. No. 94:6 betrays its place of origin by the date: ŠÀ MU Ê <sup>dingir</sup>IM ŠÀ UD.UNU<sup>ki</sup> BA-DU, "The year in which the temple of Adad was built in Larsa."<sup>1</sup> The writer of Letter No. 49, as well as of No. 110, is obviously identical with the one of Letter No. 94, as all three letters are addressed *ana bêlia*, "to my lord," for whom Šili-Shamash, the writer, discharges in every instance affairs concerning business in grain. The writer's identity in this case would point to Larsa also in regard to Nos. 49 and 110. The evidence in case of Letter No. 143 is plain. The writer, here, informs his addressees, who live in Tubliash, that *Larsa<sup>ki</sup> lu(m) šalim*, "Larsa indeed is well."

<sup>1</sup> Dr. Grice of the Yale Babylonian Seminar, who is studying documents from Larsa, informs me that this date belongs to the reign of Rim-Sin.

These letters are apparently such duplicates of letters, referred to above, which had been preserved in the archives at Larsa for reference. If Prof. Ungnad's conjecture is right that Emutbalum is probably "Gesamtbezeichnung des Besitzstandes von Larsa," then also Letter No. 134 bears the mark of coming from Larsa. "Matum" in line 9 is later on in the letter named "Iamutbalum." The situation pictured in the letter seems to be the following. The writer had made a journey to Iamutbalum and while there, he became involved in a law-suit. This suit was obviously a case of "an individual *versus* the state." This is clear from the verb which is employed: "matum dububât." This condition causes the writer to admonish the addressees not to follow him thither, as had been prearranged, but to remain at home.

Letter No. 6 is an original, which was sent to Larsa. The addressee is Sin-idinnam, who doubtless is to be identified with the "great and loyal feudatory" of Hammurabi. The reason for ascribing this letter to the archives of the well-known governor of Larsa is the fact that Sin-idinnam is asked to render a verdict in a pending law-suit. Sin-idinnam thus is asked in the letter to act as judge, in which capacity he frequently acted.<sup>2</sup>

Letter No. 82 would also bear evidence of coming from Larsa, if the writer, who addresses his letter *ana bêlia*, "to my lord," is, again, the governor Sin-idinnam. In that case "my lord" would be Hammurabi himself. It should be stated, however, that while *ana bêlia* is a form of address of royalty at this period as well as of later periods, most letters with such an address are sent by servants to their masters, subalterns to higher officials, or by women to their husbands.<sup>3</sup> The phrase occurring in lines 22 and 23 of this letter: *hi-tu-um a-na pa-ni be-li ú-ul i-pa-ri-ik*, i. e., "crime against my lord has not been committed" (*i-pa-ri-ik*, a defective niph'al for *ipparik*), strengthens the supposition that the writer is to be identified with the governor, who again functioned as judge.

The occurrence, also, of the name Balmunamhe, written also Balmenamhi, Udbalnamhe and in the diminutive form, Bala, in Letters No. 7, 13, 77 and 96, is another indication that the material came from Larsa. This name is found very frequently on business documents in the Yale Collection, whose provenance is Larsa.

While the cases are few which corroborate the external evidence of Larsa as the place of discovery, there is, on the other hand, not the least evidence to show that the letters came from any other site.

<sup>2</sup> See King, *Letters and Inscriptions of Hammurabi*, pl. 18, No. 11; pl. 32, No. 19.

<sup>3</sup> See Ungnad, *Babylonian Letters of the Hammurabi Period*, UMBS, Vol. VII, Introduction, p. 10.

In only a few cases can the reign to which these letters belong be determined. This is due to the fact that few names of this period from dated documents, from this section of the country, have been published. Even if we had long lists of names it would still remain a difficult task to ascertain the dates, as family names are very seldom given in letters. In a few cases only can the use of old signs be employed as a criterion to determine the reign, for as Ungnad has correctly observed, "we will find young and old forms of signs even in the same letter, which fact clearly shows, that the old forms are merely artificial ones."<sup>4</sup> As stated above No. 94 is dated in the reign of Rim-Sin. Letters Nos. 6, 19, 32 and 82 can be fixed as belonging to the reign of Hammurabi. Nos. 6 and 82 are letters, the former addressed to, the latter sent by Sin-idinnam, as stated above. Letter No. 19 mentions both Hammurabi and Sin-idinnam, while No. 32 is a letter of the king. Outside of these, no attempt is made to indicate the probable reign of the tablets, as such an endeavor would be too precarious.

Most of the present letters refer to business matters, and seem to have belonged to the archives of the temple. Letters of administrative, judicial, military and purely private or social content, are less frequent among them.

The contents of the letters in only a small number of cases add anything new to the already furnished data of the legal and business contracts. In many cases their contents are even uninteresting. To use Otto Weber's expression<sup>5</sup> in somewhat different meaning, the Babylonian letters are "Kraut- und Ruebenbriefe." But we should expect no more from the antique than from the modern letter. Both are due to the necessity of the moment and their interest generally is but for the moment. They do not belong to the realm of belles-lettres, but nevertheless, for purely linguistic purposes, no one would dispense with this field of "literature."

The following is a list of letters which have come from the same writer, addressed to one and the same addressee.

Nâbi- <sup>u</sup> Shamash.....	<sup>u</sup> Marduk-nâsir,	Nos. 11; 14; 125; 127 and 144.
<sup>u</sup> Anu-mubaliṭ.....	Ea-ṣulul-ṣu,	Nos. 18 and 60.
Idin-Urra.....	Sin-mâgir,	Nos. 116; 121 and 128.
Sin-iqîsham.....	Nûr- <sup>u</sup> Adad,	Nos. 23; 56 and 91(?).
Bêlia.....	Ṣili- <sup>u</sup> Shamash,	Nos. 49; 94 and 110.
Dadâ ù <sup>u</sup> Sin-úzili....	Sheib- <sup>u</sup> Sin,	Nos. 112 and 134.
Bêlshunu.....	<sup>u</sup> Shamash-ḥâsir,	Nos. 20; 28; 51; 58; 85; 99; 103; 137; 142.

<sup>4</sup> Ungnad, *ibidem*, Introduction, p. 10.

<sup>5</sup> *Literatur der Babylonier und Assyrer*, p. 264.

The addressee of Letter No. 97, who is here named *šabirini*, "our governor," and who receives that letter from Sin-shamuḥ and others, is perhaps the writer of the letter No. 92, namely, Gimillum, who on his part addressed his letter to *Sin-šamuh*, "Adad-šarrum, Šunatum, Šili-"*Damkina ù madûtim*.<sup>6</sup>

Interesting among the present material is No. 131, as it is the only letter of the lot that has a seal-impression on the tablet itself. In this tablet is also found the only case where the names of witnesses are recorded. No. 130, although no letter, has been added for the sake of convenience. The envelopes of only three letters are preserved, No. 15, 147, and YBC 6826. The envelope of No. 147 has a splendid seal-impression (see Plate LVI). No. 6826 (see Plate LVI) for the present, remains unopened, this being a beautiful example of a sealed letter.

Attention should be called to the writing in Letter No. 1 of the name of the goddess "Il-Ishtar, perhaps to be read "Il-Ashirta or "Il-Ashratu. As the writing occurs twice in line 5, as well as in line 37, there remains no doubt that it is another example of the West-Semitic custom of actually pronouncing אל "god" as a prefix to the names of deities,<sup>7</sup> like El-Shaddai (אל שדאי), El-Elyon (אל עליון), "Ilu-we-ir (אלוהים Ἄλωρος), "Il-Ḥallabu, "Il-Kanshan, "Il-Tammesh and "Il-Tehri. The reading of the first *Dingir* sign in this letter for *Anu* or *El* is excluded here, although in the oath-formulas of business and legal documents it is often to be read thus. The position of Shamash in this case as third god in the formula of greeting already excludes the reading: *Anu* "Ishtar "Shamash, etc., since it is the established custom in letters to name Shamash first except, however, when the city god of the writer is introduced in the greeting. This city god takes first place and Shamash follows, but Shamash never takes the third place.

In the forthcoming third part of Vol. XI of *UMBS*, the double determinative for god is also found in a school exercise recording two names. While No. 46 reads: *lù-dingir Nisaba*, there occurs in No. 47 the reading: *lù-dingir Dingir-Nisaba*. This school tablet clearly differentiates between both divine elements. As the tablet belongs to a series which records Sumerian names it gives the first impression that No. 47 contains the dual form, in consideration of the gloss in *CT* XXV, pl. 6, line 25 and the fact that there were actually two Nisabas, or at least two manifestations of that goddess. But it seems to the writer merely accidental that in this particular case such an explanation might be given by some scholar. It is exceedingly more

<sup>6</sup> That *madûtim* in this connection (79:1; 92:5; 96:4; 97:3) is no personal name, but has the meaning of "and others," is assured by its position, i. e., it always stands at the end of the list of names.

<sup>7</sup> See Clay, *Miscellaneous Inscriptions*, p. 98.

probable that also here the West-Semitic custom has been preserved, and that in spite of the fact that this occurs in a series of school texts of Sumerian personal names. The teacher while writing down as a model the name *Lù-dinur Nisaba*, by some association of thoughts becomes aware of the fact that this name has a West Semitic counterpart and put it down in writing, though not phonetically. No. 47, therefore, is to be read: *Amêl-il* plus the name of a West Semitic vegetation god or goddess; if not, what is also probable, the Sumerian name has been directly taken over.

Mention may be made here also of the discovery of the name Abraham in its full form in cuneiform. Professor Ungnad of Jena recently found Babylonian forms of the name Abram, written *A-ba-ra-ma*, *A-ba-am-ra-ma*, and *A-ba-am-ra-am*,<sup>8</sup> which he regarded as exact reproductions of the patriarch's name. In Letter No. 15, there occurs for the first time the fuller form of the name written *A-ba-ra-ḥa-am*. In discussing the question whether the name was Babylonian or foreign, Ungnad called attention to the second element *rama* as not being found in Babylonian names; and yet he offered two arguments to show that it probably was Babylonian, namely the ending *am* in *abam*, and the fact that the father of his "Abram" bears a good Babylonian name, i. e., Awil-Ishtar. He further gave the probable meaning of the name to be "he loves the father;" the second element being derived from the Babylonian verb *râmu* "to love."<sup>9</sup>

The writer concurs with Ungnad in deriving the form from the Semitic stem *râmu*, but not with the view that the name is Babylonian. In the latter case it could hardly be translated "he loves the father." In form, the second element resembles the permansive, which is not found among the forms from the root *râmu* used in native Babylonian names; e. g., *irâm* (preterite) in *Šarru-napišti-irâm*, *Ninib-šakun-na-i-ra-mu*, or *râ'im* (participle) in *Ra-im-kit-ti*, *Sin-ra-im-zêr*, etc. The fact is, where the supposed permansive *ram(a)* occurs, the names are generally foreign, e. g., *Ašur-kina-ra-am*, *Šahamil-ra-ma*, etc., which occur in the Cappadocian tablets, *Ra-ma-ilu*, etc., which is West Semitic. The use of the mimmation in connection with the first element ending in the vowel *a*, as in *a-ba-am*, does not imply that it is accusative, but that the scribe heard the pronunciation *aba*, and knew that this was a complete element. As regards the contention that the name is Babylonian because Abram's father's name was Awil-Ishtar, we need only refer to names of father and son in the Murashû Documents.<sup>10</sup> Here we find that *Aq-bi-Ja-a-ma* was the son

<sup>8</sup> *Vorderasiatische Schriftdenkmäler*, Heft VII, 92:6, 13; 198:12, 18.

<sup>9</sup> See *Sunday School Times*, January 22, 1910.

<sup>10</sup> See Clay, *Business Documents of the Murashû Sons*, UMBS, Vol. II.

of *Bau-êtir* (89:3); *Ba-rik(rak)-ku-Ja-a-ma*, the son of *Bêl-šu-nu* (53:13); *Ma-at-ta-nu-nu-Ja-a-ma*, the son of *Bêl-uballit* (53:12); *Rab-bi-El*, the son of *Nabû-zêr-iddina* (158:21, 22); that is, we find here sons bearing West Semitic names, while the fathers have Babylonian names. This points to mixed marriages, or it shows that the Jews in Babylonia had actually adopted Babylonian names; and later their children were given names from their West Semitic home.

It was possible, as long as the newly found name was not known, to maintain with many scholars that the name Abram (אברם) contains the element רם "high" (compare, e. g., names like אביטוב "my father is good," or *Nabû-nâ'id*, "Nebo is exalted"). Since the appearance, however, of *A-ba-ra-ḥa-am* this explanation must give way to another.

The writer maintains that אברם, *A-ba-ra-ma*, *A-ba-am-ra-ma*, *A-ba-am-ra-am*, and the newly found *A-ba-ra-ḥa-am* stand for one and the same name. It is further maintained that they are all foreign renderings of a West Semitic name אברהם, which means "Ab (or the father) has loved."<sup>11</sup> The seemingly Hebrew אברם is really not Hebrew in form, but is rather to be explained as a Babylonian form of אברהם; i. e., the West Semitic רהם has passed into the Babylonian *rāmu*. West Semitic, like other foreign names, were written generally as their pronunciation was heard by the Babylonians. The natural Babylonian equivalent of Hebrew אברהם, would be *a-ba-ra-am*, etc., yet the name might have been heard as pronounced with the stronger guttural ה = ḥ. Again, this guttural is sometimes found in Babylonian names of West Semitic origin as the reproduction of the much weaker ה; see the examples below. At all events the scribe, who wrote *A-ba-ra-ḥa-am* reproduced more accurately the foreign name, *A-ba-ra-ma*, etc., being Babylonian forms. This leaves the Old Testament name Abraham (written with ה) still to be explained.

It might be argued that *A-ba-ra-ḥa-am* is the Babylonian equivalent of the Hebrew אברהם, as in not a few cases West Semitic ה is represented in the cuneiform writing by ḥ; e. g., יהו in *Ja-a-ḥu-u-la-ki-im*, *Ja-ḥu-u-na-ta-nu*; חוד in *Ri-ib-ḥa-ad-da*; יחב in *iaḥabi*; אלוה in *ilahi*, etc. But not a single name with רהם as an element in all the tens of thousands known Semitic names has been found. There is also no West Semitic root רהם. The reference to Arabic *rahama* "to sprinkle, to rain steadily, to be numerous," is too precarious to be considered.

It seems to the writer that a reasonable theory of the origin of אברהם is that after the name had been reintroduced in the West in its Babylonian form, the

<sup>11</sup> Compare ירוסאל of the Old Testament written *Ierusalem* in the LXX.

writing of it was then subject to the usual variation seen in foreign names, and in consequence it was rendered in more than one way, including the orthography with ה (compare the Aramaic רחמ for רחין; and ימה for ימין and רשה for ראשין in the Mesha Inscription). Finally, a narrator or redactor, wishing to find a prophetic significance in the name, introduced the far-fetched play on words (Genesis 17, 5), giving the הם of אברהם a connection with the word הַמון "multitude."

TRANSLATIONS OF SELECTED TEXTS.

I. (No. 143)

A letter containing an order for seed and grain.

<p><i>A-na A-ri-um-wa-gar ù A-bil-Šamaš</i>  <i>qi- bi- ma</i>  <i>um-ma Ib-ku-ša-ma</i>  <i>Šamaš ù Tishpak aš-šu-mi-ia</i>          5 <i>li-ba-al-li-ṭu-ku-nu-ti</i>  <i>Tishpak ù Tupliash<sup>kt</sup> ša-lim</i>  <i>Larsa<sup>kt</sup> lu(m) ša-lim</i>  <i>ki-ma ti-di-a-a</i>  <i>i-na Tupliash<sup>kt</sup> āli<sup>kt</sup></i>          10 <i>zi-ru-um ù še-um i-ba-aš-ši</i>  <i>ša 1½ šiqḷu kaspim</i>  <i>bi-ti ka-ri</i>  <i>šu-ta-ṣi-a-am-ma</i>  <i>šu-bi-la-nim</i></p>	<p>To Arium-waqar and Abil-Shamash,          speak:          Thus says Ibkusha:—          May Shamash and Tishpak for my sake          preserve your life!          Tishpak and Tupliash are well.          (May) Larsa indeed be well.          There is seed and grain,          as you know,          in Tupliash, the city.          Take out from          the granary          a 1½ shekels of silver worth,          and send it.</p>
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II. (No. 7)

A request to abstain from giving occasion for legal proceedings until the arrival of the writer.

<p><i>A-na Bal-a</i>  <i>qi- bi- ma</i>  <i>um-ma Ku-ub-bu-ti-ia-ma</i>  <i>Šamaš li-ba-al-li-ṭu-ka</i>          5 <i>a-di a-al-la-ka-ak-kum</i></p>	<p>To Bala,          say as follows:—          Thus says Kubbutia:          May Shamash keep thee healthy!          Until I come to thee,</p>
--	---



<sup>m</sup>*Ta-ri-ba-tum*  
*la tu-da-ab-ba-a[b]\**

do not give Taribatum an occasion  
for legal proceedings.

### III. (No. 106)

The writer announces that he has taken notice of the content of a letter written to him, and asks that flour, garments and oil be sent to him.

<p><i>A-na Si-zi-i ù At-ti-ia</i> <i>gi- bi- ma</i> <i>um-ma Ibiq-nâr-kim-ḫi-ma</i> <i>“Šamaš ù “Marduk li-ba-al-li-ṭu-ku-</i> <i>nu-ti</i></p> <p>5 <i>aš-šum um-ma at-tu-nu-ma</i> <i>a-ḫa-ka tu-ur-da-am-ma</i> <i>lu-ut-ta-ši-ka</i> <i>a-wi-lum ú-nu-ut ekallim</i> <i>ú-ḫa-li-iq-ma</i></p> <p>10 1 <i>šiqlam kaspim it-ti ša-su-ú<sup>1</sup></i> <i>il-qi-ma</i> <i>um-ma a-na-ku-ma a-pu-ul</i> <i>i-na eqli(-li)-ia še-um</i> <i>ša-tu ú-ul i-ba-ši</i></p> <p>15 60 <i>qa qêmam šu-bi-lam<sup>2</sup></i> <i>ṣu-ba-ti ša ma-aḫ-ri-ku-nu-ma</i>  <i>e-ri-ši-ia a-ta-na-la-ak</i></p>	<p>To Sizt and Attia, speak:— Thus says Ibiq-nâr-kimḫi: May Shamash and Marduk preserve your life! Concerning that which you wrote: “Send for thy brother so that he may assist thee,” (and) “a man has destroyed the vessels of the temple and took 1 shekel of silver by robbery.” I reply as follows: I have taken notice. That grain is not in my field. Send me 60 <i>qa</i> of flour. (Regarding) my garments, which are with you, I come continually with my request:</p>
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\* *tudabbab* could also be translated “Do not sue.” The translation above, however, is to be preferred, cf. German *Zur Klage veranlassen*.

<sup>1</sup> *liqū*, in the language of the Code of Hammurabi, is construed with *itti* of the person of whom something is taken, e. g., *kaspam itti tamqarim ilqi*, i. e., “he has taken money from the merchant.” In consideration of this fact one is tempted to translate *šasu* in analogy to the meaning which the Semitic  $\text{𐤍𐤁𐤍}$ , pl.  $\text{𐤍𐤁𐤍𐤍}$  has received in Egyptian. Here we meet with the interesting fact, that the Egyptian (due undoubtedly to the low esteem in which the Asiatics were held by them, and who rendered the Semitic loanword by  $\text{ššw}$ ), gave to the word the meaning of “nomads, beduins” (see, Mueller, *Asien und Europa*, p. 131). While the Babylonian syntax of the period of the First Dynasty would favor a similar translation, it is inconceivable, but not entirely improbable, that the Babylonians would employ the word “plunderer, robber” as a designation of the desert-dwellers.

<sup>2</sup> *Šu-bi-la-nim* should here be expected.

	<i>lu-ba-ar-tam iš-ta-a-at</i>	Send me
	<i>šu-bi-la-nim</i>	one robe!
20	<i>a-aḥ-ku-nu e-[li]-ia la ta-na-di</i>	Do not be negligent toward me!
	<i>ú-la-nu ba-a-ba a-ḥa-am</i>	You have always
	<i>i-šu-ú</i>	another excuse.
	$\frac{1}{2}$ <i>qa šamnam šu-bi-[la]-nim</i>	Send me a half of a <i>qa</i> of oil.

IV. (No. 134)

The letter communicates that the writer has become implicated in a court proceeding. He requests the addressees not to start on a journey that year.

	<i>A-na Da-da-a</i>	To Dadá,
	<i>ù "Sin-ú-zi-li</i>	and Sin-uzili,
	<i>qi- bi- ma</i>	speak as follows:—
	<i>um-ma Še-ib-"Sin-ma</i>	Thus says Šeib-Sin:
5	<i>"Šamaš ù "Ezinu</i>	May Shamash and Ezinu for my sake
	<i>aš-šum-ia li-ba-al-li-ṭu-ku-nu-ti</i>	keep you well!
	<i>iš-tu al-li-ka-am</i>	Since I have gone,
	<i>du-bu-ba-ku</i>	I am engaged in a law-suit and the
	<i>ù ma-tu-um du-bu-ba-at</i>	country is (likewise) implicated in a legal proceeding.
10	<i>ša-at-ta-am la ta-la-ka-ni</i>	You shall not go this year,
	<i>ù a-na Ja-mu-ut-ba-li</i>	nor shall you journey
	<i>la tu-ra-da-ni</i>	to Jamutbalum.
	<i>a-di a-ša-pa-ra-ku-nu-ti</i>	Until I write to you,
	<i>la ta-la-ka-ni</i>	you shall not come.
15	<i>ù a-na ali<sup>ki</sup> šu-lim</i>	So return safely(?)
	<i>ta-a-ar-ta-am ri-ša-a</i>	to the city.
	<i>a-na ki-zi-ku-nu la te-gi-a</i>	Do not be neglectful to your companion.
	<i>i-na ga-ti-ku-nu</i>	Do not leave the one-sixth of a
	<i>kaspam <math>\frac{1}{6}</math> šiqḷu la te-zi-ba-ni</i>	shekel of silver in your hands.

V. (No. 121)

An order for reed-baskets.

	<i>[A-n]a I-din-Ur-ra</i>	To Idin-Urra
	<i>qi- bi- ma</i>	speak as follows:—
	<i>um-ma Sin-ma-gir-ma</i>	Thus says Sin-mágir:

2	<i>pisannu</i> <sup>u</sup>	Give
5	<i>a-na</i> "Šamaš-li-wi-ir <i>i-di-in</i>	to Shamash-liwir 2 reed-baskets.

## VI. (No. 92)

A letter concerning the distribution of profit-shares.

A-na	<i>Sin-ša-mu-uḫ</i>	To Sin-shamuḫ,
"	<i>Adad-šar-rum</i>	Adad-šarrum,
"	<i>Šu-na-tum</i>	Shunatum,
"	<i>Šili-Dam-ki-na</i>	Šili-Damkina,
5	<i>ù ma-du-tim</i>	and others,
	<i>qi- bi- ma</i>	speak:—
	<i>um-ma Gi-mil-lum</i>	Thus says Gimillum:
	<i>"Šamaš li-ba-al-li-iḫ-ku-nu-ti</i>	May Shamash preserve your life!
	<i>ki-ma ta-aš-ta-na-am-[mi-e]</i>	As you have heard,
10	<i>iš-tu ū-mi arḫim 2<sup>kam</sup></i>	since the second month
	<i>šabē<sup>meš</sup> a-ḫi-a-tim</i>	my master has told me to distribute
	<i>ša i-ba-aš-šu-ú</i>	to the men the equal shares of the
	<i>be-li za-za-am iq-bi-i-ma</i>	profits which are on hand.
	<i>šabē<sup>meš</sup> a-ḫi-a-tim ša i-ba-aš-šu-ú</i>	So I put the equal shares of the
15	<i>i-na ga-bi be-li-ia</i>	profits which are on hand, before the
	<i>aš-šu-uk-zu-nu-ši-im</i>	men, on account of the order of my lord.
	<i>aš-šu-mi-ku-nu</i>	On account of you
	<i>be-li za-za-am iq-bi-a-am-ma</i>	my lord has told me to divide up.
	<i>a-na be-li-ia ki-a-am aq-bi</i>	And to my lord I spoke in this fashion:
20	<i>um-ma a-na-ku-ma šabē<sup>meš</sup> a-ḫi-a-tim</i>	"Let the men take the equal
	<i>ša i-ba-aš-šu-ú li-il-qu-ú-ma</i>	shares of the profits which are on hand.
	<i>LÛ LIBIT<sup>ki</sup> ū-ul a-na-di-iš-šu-nu-ti</i>	But the men of the brickyard, I do
	<i>ù LÛ LIBIT<sup>ki</sup> iš-tu ar-ḫim 2<sup>kam</sup></i>	not give them." So I hold the brick-
	<i>ú-ša-ab-ba-at-šu-nu-ti</i>	layers since two months.
25	<i>a-li-a-nim-ma</i>	Come up and
	<i>a-wa-ti-ku-nu ša na-ši-a-tu-nu</i>	your case, which you have,
	<i>ma-ḫar ardē<sup>meš</sup> šarrim šu-uk-na</i>	establish before the servants of the king.

VII. (No. 124)

A request to buy three slaves for the writer.

<p><i>A-na A-ḥu-wa-qar</i>  <i>qi- bi- ma</i>  <i>um-ma A-ḥu-ni-ma</i>  <i>tup-pi an-ni-a-am</i>                      5 <i>i-na a-ma-ri-im</i>  <i>a-nu-um-ma</i>  <i>Šamaš-ilu</i>  <i>a-na ši-ri-ka</i>  <i>at-tar-dam</i>                      10 <i>1 ma-na kaspim</i>  <i>[ub-ba-la]-kum</i>  <i>li-qi-e-ma</i>  <i>ša 1 ma-na kaspim</i>  <i>1 ŠAG.WARAD</i>                      15 <i>2 ŠAG.GEM</i>  <i>ša-ma-am-ma</i>  <i>a-na DUG.GAR<sup>ki</sup></i>  <i>a-na ši-ri-ia</i>  <i>šu-ri-a-am</i>                      20 <i>ab-bu-tum</i></p>	<p>To Aḥu-waqar,                      speak:—                      Thus says Aḥuni:                      When thou seest                      this letter,                      then I despatch                      Shamash-ilu                      unto                      thy presence.                      Take the                      one mine of silver                      he is bringing thee,                      and for the one mine of silver                      buy                      one male slave and                      two female slaves,                      and to the town DUG.GAR,                      unto me,                      cause (them) to be brought,                      please.</p>
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VIII. (No. 22)

Concerning a cargo of sand.

<p><i>A-na Ši-li-.....</i>  <i>qi- bi- [ma]</i>  <i>um-ma Gi-m[il-lu]m-ma</i>  <i>ku-nu-uk-ki-ia an-ni-a-am</i>                      5 <i>i-na a-ma-ri-ka</i>  <i>1 *elippi-ka i-di-im-ma</i>  <i>e-pi-ri it-ti-šu</i>  <i>li-ši-a-am</i></p>	<p>To Šili-.....,                      speak:—                      Thus says Gimillum:                      When thou seest                      my sealed letter                      give one of thy ships                      and let sand be brought                      in it unto me.</p>
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## IX. (No. 25)

A letter transmitting the decision of the court at Babylon in matters referring to a dowry.

<p><i>A-na Mu-ḥa-ad-du-um</i>  <i>qi- bi- ma</i>  <i>um-ma daianē<sup>mes</sup> Bābili<sup>ki</sup>-ma</i>  <i>"Šamaš ù "Marduk li-ba-al-li-ṭu-ku-</i>  <i>nu-ti</i></p> <p>5 <i>aš-šum di-nim ša Ilu-šu-i-bi-[šu]</i>  <i>ù Ma-at-ta-tum</i>  <i>a-wa-ti-šu-nu ni-mu-ur</i>  <i>di-nam ki-ma ši-im-da-at be-li-ni</i>  <i>nu-ša-ḥi-iš-šu-nu-ti-ma</i></p> <p>10 <i>mi-im-ma nu-du-un-na-a-am</i>  <i>ša Ma-at-ta-tum</i>  <i>a-na ma-ar-ti-ša id-di-nu-ma</i>  <i>[a-n]a bit Ilu-šu-i-bi-šu</i>  <i>[ú]-se-ri-b[u-ši]</i></p> <p>15 <i>a-na Ma-at-ta-tum</i>  <i>tu-ur-ram ni-iq-bi</i>  <i>redam it-ti-ša ni-it-tar-dam</i>  <i>mi-im-ma ba-al-ṭa-am ša i-na-an-na</i>  <i>in-na-aṭ-ṭa-lu</i>  <i>a-na Ma-at-ta-tum</i></p> <p>20 <i>li-id-di-nu</i></p>	<p>To the Muḥaddu,  speak:—  Thus say the judges of Babylon:  May Shamash and Marduk preserve your  life!  As to matters pertaining to the law-  suit of Ilušu-ibišu and Mattatum:  We have examined their case.  Judgment according to the law of  our lord we have rendered them.  The entire dowry,  which Mattatum  gave to her daughter,  when she brought her to the  house of Ilushu-ibishu,  we have said must revert  to Mattatum.  We despatch a sheriff to her.  Let them give  unto Mattatum  everything in such good condition  as it is now beheld.</p>
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## X. (No. 139)

A reply in which the writer expresses his willingness to redeem a ship.

<p><i>A-na Da-an-ilu ù In-bi-Sin</i>  <i>qi- bi- ma</i>  <i>um-ma Sa-ni-i-ma</i>  <i>"Šamaš ù "Marduk li-ba-al-li-ṭu-ku-</i>  <i>nu-ti</i></p> <p>5 <i>aš-šum elippim ša ta-aq-bi-a-am</i></p>	<p>To Dān-ilu and Inbi-Sin,  speak as follows:—  Thus says Sanf:  May Shamash and Marduk keep you  well!  In regard to the ship about which</p>
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- a-wa-a-ti-šu ma-aḥ-ri-šu-nu aš-ku-  
un-ma*
- 10 *aš-šum šu-ḥa-[ri-im] šu-ú zi-ki-ir  
šu-ú  
iš-tu šattim 3<sup>kam</sup> i-na aḥ-ḥu-sum  
at-ta-si-iḥ-šu  
i-na-an-na il-li-ik  
ú-qa-al-li-il-ma*
- 15 *um-ma ša-pi-ir nârim-ma  
a-li-ik-ma narkabtam a-pu-ul  
ša ta-aš-pur-am  
a-na a-wi-lim aq-bi-ma  
tup-pu-um ša a-wi-lim*
- 20 *a-na I-din-Sin it-[ta-a]l-kam  
ú-ul i-ta-ar-ma  
aš-šum šu-ḥa-ri-im šu-a-ti  
ú-ul ú-da-ab-ba-ab-ka*

then I established his case in their presence."

As to this youth's proclamation,

(I reply): I had disinherited him three years ago in favor of his brother. Now he has gone. He has made light of (it).

The governor of the canal-zone (wrote): "Come and return the wagon. That which thou hast written to me I have told the man, and the letter of the man has gone to Idin-Sin. He shall not return." I shall not bring legal proceedings against thee in matters referring to that youth.

### XIII. (No. 110)

A statement in reference to different sales of grain.

- A-na be-li-ia  
qi- bi- ma  
um-ma Ši-li-<sup>u</sup>Šamaš-ma  
aš-šum še-e-im ša alu Qi-iš-ra-<sup>u</sup>E-a*
- 5 *ša Sin-ma-gir ù Ilu-šu-ib-ni-[šu]  
il-qu-ú ša ta-aš-pu-ra-am  
i-nu-ú-ma <sup>m</sup>Gi-mi-lum  
ni-ik-ka-az-zi-šu-nu i-pu-šu  
30 še gur at-ti-iš-šu-nu-ši-i-im*
- 10 *ù i-na bit <sup>m</sup>Nu-ur-<sup>u</sup>Adad  
ta-aq-bi-a-am-ma 20 gur a-na e-ši-  
di-im  
10 gur a-na ši-pi-ir kirim  
ú-ši-e-šu-nu-ši-i-im  
60 še gur li-qu-ú*

To my lord,

speak:—

Thus says Šili-Shamash:

In reference to the grain of the city of Qishra-Ea,

which Sin-magir and Ilushu-ibnishu bought, about which thou hast written to me at the time when Gimilum made a settlement of their account:

I brought them 30 kors of grain, and from the house of Nûr-Adad, thou hast told me, went out

for them 20 kors during the harvest (and) 10 kors for garden-work, (thus) receiving 60 kors of grain.

XIV. (No. 8)

A grain order for troops.

<p><i>A-na Šu-nu-um-īlu</i>  <i>qi- bi- ma</i>  <i>um-ma Šu-mu-um-li-ib-ši-ma</i>  <i>"Šamaš li-ba-al-li-ṭu-ka</i>          5 <i>120 qa še-a-am</i>  <i>a-na I-li-i-din-nam</i>  <i>i-di-in</i>  <i>še-um a-na ṣa-bu-tim</i>  <i>la ta-ka-la-šu</i></p>	<p>To Šunum-īlu,          speak:—          Thus says Shumum-libshi:          May Shamash keep thee well!          Give          unto Ili-idinnam          120 <i>qa</i> of grain.          The grain (is) for the troops.          Do not withhold it.</p>
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XV. (No. 102)

An order for wool.

<p><i>A-na Mu-na-wi-rum</i>  <i>qi- bi- ma</i>  <i>um-ma Sin-šar-ru-um</i>  <i>A-bil-ja-tum</i>          5 <i>ù I-din-nam-ma</i>  <i>"Šamaš li-ba-al-li-iṭ-ka</i>  <i>a-nu-um-ma a-na Sin-ma-gir</i>  <i>ù Be-li-ja-šu</i>  <i>ni-iš-tap-ra-am</i>          10 <i>it-ti-šu-nu</i>  <i>i-zi-iz-ma</i>  <i>šipatu<sup>u</sup> ša 2 šiqḷu kaspim</i>  <i>li-qi-e-ma</i>  <i>kāspam a-na Sin-e-ri-ba-am</i>          15 <i>i-di-in</i>  <i>la tu-ur-ra-ak-šu</i></p>	<p>To Munawirum,          speak:—          Thus say Sin-sharrum,          Abil-jatum          and Idinnam:          May Shamash grant thee life!          We, now, send for Sin-mâgir          and          Bêlijashu.          Join          them and          purchase wool for          two shekels of silver.          Give the money          to Sin-êribam.          Do not put him off.</p>
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XVI. (No. 3)

Containing a request to take care of a cargo of grain, which will soon arrive.

<p><i>A-na . . . . . ù . . . . .</i>  <i>qi- bi- ma</i>  <i>um-ma Lu-mur-ša-<sup>u</sup>Marduk-ma</i></p>	<p>To X and Y,          speak:—          Thus says Lûmur-sha-Marduk:—</p>
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- "Šamaš li-ba-al-li-ṭu-ku-nu-ti  
 5 aš-šum še-e-im ša ŠA-Malaḥu<sup>ki</sup>  
 a-di iš-tu i-na-an-na ūmu 2<sup>kam</sup>  
 elippum i-sa-an-ni-ga-am  
 a-na še-e-im šu-a-ti  
 la te-e-gi  
 10 pi-ḥa-at še-e-im šu-a-ti e-li-ku-nu-ma  
 la ki-ma aq-bu-ku-nu-ši-im  
 a-wi-li-e e-is-ḥa-a-nim<sup>1</sup>
- May Shamash keep you healthy!  
 Concerning the grain of ŠA-Malaḥu,  
 as soon as the ship arrives  
 in two days from now,  
 do not be negligent  
 in regard to that grain.  
 The responsibility of that grain rests  
 upon you, and  
 (it is) not as I had told you.  
 The men have ordered (it).

## XVII. (No. 12)

Concerning the payment of money.

- A-na Sin-li-wi?-ir?  
 qi- bi- ma  
 um-ma I-li-ra-bi-ma  
 aš-šum ta-aš-pu-ra-am  
 5 um-ma at-ta-a-ma  
 i-nu-u-ma a-na Ra-bi-kum<sup>ki</sup>  
 ta-al-la-ku-ma  
 šu-up-ra-am-ma 10 šiqḷu kaspim  
 [uš]-ta-bi-la-kum  
 10 iš-tu i-na-an-na a-na ūmi 5<sup>kam</sup>  
 a-na Ra-bi-kum<sup>ki</sup>  
 pa-nu-ia ša-ak-nu  
 a-nu-um-ma "Šamaš-ra-bi  
 a-na ši-ri-ka  
 15 at-ṭar-dam  
 10 šiqḷu kaspim šu-bi-lam-ma
- To Sin-liwir,  
 speak:—  
 Thus says Ili-rabi:  
 Concerning that which  
 thou hast written:  
 "At the time when thou  
 goest to Rabikum  
 write to me and I shall send unto  
 thee the 10 shekels of silver."  
 Five days hence  
 my face is turned  
 to Rabikum.  
 I, now, despatch  
 Shamash-rabi  
 unto thee.  
 Send me the 10 shekels of silver.

## XVIII. (No. 149)

Concerning the purchase of a female slave.

- A-na A-bu-wa-qar  
 qi- bi- ma  
 um-ma A-ḥu-wa-qar-ma
- To Abu-waqar,  
 speak:—  
 Thus says Aḥu-waqar:

<sup>1</sup> Mistake for *išḫūnim* (?).

	<i>aš-šum am-tim</i>	In regard to a female slave
5	<i>ša ta-aš pu-ra-am</i>	about whom thou hast written to me
	<i>ša um-ma at-ta-a-ma</i>	as follows:
	<i>a-na ši-ir Ši-li-<sup>u</sup>Adad</i>	“Go
	<i>a-li-ik-ma</i>	to Šili-Adad and
	<i>am-tam li-di-kum</i>	let him give thee a female slave.”
10	<i>al-li-ik-šum-ma</i>	I went to him and
	<i>um-ma a-na-ku-ú-ma</i>	(reply) in the following manner:
	<i>...-ik?-ta?-...-šu-...</i>	.....
	<i>ša A-bu-wa-qar</i>	that Abu-waqar
	<i>iš-pu-ur-ra-an-ni</i>	wrote to me:
15	<i>am-tam id-nam</i>	“Purchase a slave-maid.”
	<i>um-ma šu-ú-ma</i>	He (answered):
	<i>i-pa-la-an-ni-ma</i>	“He shall pay me.
	<i>a-na be-el am-tim</i>	I did not (yet) go
	<i>la al-li-kam</i>	to the slave-owner.
20	<i>am-tam a-na ma-am-ma-an</i>	And the slave-maid I shall give
	<i>ú-ul a-na-ad-di-in</i>	to no one (else).”
	<i>ma-ar ši-ib-ri-ka</i>	Send over
	<i>šu-bi-ra-am-ma</i>	thy messenger,
	<i>am-tam li-di-nam</i>	and let him purchase the slave-maid.
25	<i>ab-bu-tum</i>	Please.

XIX. (No. 94)

A report of the weight of certain grain.

	<i>A-na be-li-ia</i>	To my lord
	<i>qi- bi- ma</i>	speak:—
	<i>um-ma Ši-li-<sup>u</sup>Šamaš-ma</i>	Thus says Šili-Shamash:
	<i>še-um ša dimti ka-at-tim</i>	The grain at Dimti Kattim
5	<i>5 gur ib-ba-a-ši</i>	is 5 kors.
	<i>ŠÀ MU Ê<sup>dinor</sup>IM ŠÀ UD.UNU<sup>ki</sup></i>	In the year in which the temple of Adad
	<i>BA-DU</i>	in Larsa was built.

## XX. (No. 13)

An order for the sale of grain.

<p><i>A-na Na-bi-<sup>u</sup>Gu-la</i>  <i>ù Bal-mu-nam-ḥe</i>  <i>qi- bi- ma</i>  <i>um-ma Sin-a-ia-ba-aš-ma</i>          5 <i><sup>u</sup>Šamaš li-ba-al-li-iṭ-ku-nu-ti</i>  <i><sup>m</sup>Ig-mil-Sin</i>  <i>ù Ba-ak-kum ré'um</i>  <i>ka-ni-ki it-ba-lu-ni-ku-nu-ši-im</i>  <i>a-na bi-i ka-ni-ki</i>          10 <i>še-am i-na še-am niši I-din-ja-tum</i>  <i>šu-ši-a</i>  <i>šum-ma še-um i-na še-am niši I-din-</i>  <i>ja-[tum]</i>  <i>la i-ba-aš-ši</i>  <i>i-na še-am niši <sup>u</sup>Marduk-la-ma-za-šu</i>  <i>sukallu</i>          15 <i>šu-ši-a</i></p>	<p>To Nâbi-Gula,          and Balmunamhe,          speak:—          Thus says Sin-aiabash:          May Shamash keep you well!          Igmil-Sin          and Bakkum, the shepherd, have          brought you my sealed document.          According to the wording of the document          take out the grain of the supply          of the people of Idinjatum.          If the supply of grain of the            people of Idinjatum is not on hand,          (then) give out some of the            grain of the people of Marduk-lamazashu          the supervisor.</p>
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## XXI. (No. 10)

A request to act as a caravan leader.

<p><i>A-na Wa-tar-<sup>u</sup>Šamaš</i>  <i>qi- bi- ma</i>  <i>um-ma Ilu-šu-ib-ni-šu-ma</i>  <i><sup>u</sup>Šamaš li-ba-al-li-iṭ-ka</i>          5 <i>a-nu-um-ma a-na Sin-mu-uš-ta-al</i>  <i>tup-pi uš-ta-bi-lam</i>  <i>tamqarê<sup>meš</sup> ša il-li-ku-nim</i>  <i>pa-ni-šu-nu</i>  <i>ša-ab-ta-am-ma</i>          10 <i>a-la-kam li-pu-šu-nim</i></p>	<p>To Watar-Shamash,          speak:—          Thus says Ilushu-ibnishu:          May Shamash keep thee healthy!          I, now, send through Sin-mushtal          my letter.          The merchants who have come,          lead,          and let them set out          on the journey.</p>
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XXII. (No. 83)

A request for immediate removal of oxen and sheep, which is probably to be brought into close connection with the result of an oracle mentioned, which may have predicted an hostile incursion, a flood or an outbreak of a plague among cattle in a certain district.

<p><i>A-na Ū-bar-ru-um</i>  <i>qi- bi- ma</i>  <i>um-ma Awêl-<sup>u</sup>Nannar</i>  <i>ma-ru-ka-a-ma</i>          5 <i>a-na Ilu-šu-i-bi-šu ba-ri-im</i>  <i>aš-tu-ur-ma</i>  <i>um-ma šu-ú-ma</i>  <i>a-na <sup>u</sup>Nin-giš-zi-da a-tu</i>  <i>iš-pu-ur-ma um-ma šu-ma</i>          10 <i>i-na ši-ri-im a-mu-ur-ma</i>  <i>ši-ru-um za-ḫi-il</i>  <i>alpê<sup>u</sup> ù ṣenu<sup>u</sup></i>  <i>a-na kišad nâr mē Enlil-la</i>  <i>i-na-za-ḫu</i>          15 <i>alpê<sup>u</sup> uš-ḫa-zu</i>  <i>a-šar wa-aš-ba-a-ta</i>  <i>li-zi-zu</i>  <i>ù mi-di an-ni-ki-a-am</i>  <i>i-ba-aš-ka-a-ma</i>          20 <i>al-pi a-na a-li-im</i>  <i>a-aš-im-ma i-na-za-ḫu-ma</i>  <i>pu-ur-tum i-ḫa-li-ik</i>  <i>al-kam-ma pu-ur-ta-am</i>  <i>pu-ru-us-ma ta-ru</i>          25 <i>ab-bu-tum</i>  <i>a-wa-tum da-an-na</i></p>	<p>To Ubarrum,          speak:—          Thus says Awêl-Nannar          thy son:          I wrote to          Ilushu-ibishu, the diviner,          and he (replied):          "They sent to Ningishzida,          the seer. He (said):          "I beheld the oracle.          The oracle is dreadful."          They shall remove          the oxen and the sheep to the          canal Me-Ellil (water of Ellil)          The oxen . . . . .          may remain          where thou art.          Knowledge shall be to          thee at once.          The oxen I . . . . . to the city          they shall (also) remove.          "A young cow has strayed away."          Well then, restrain the young cow          repeating (it).          Please!          The matter is urgent.</p>
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XXIII. (No. 114)

An inquiry concerning sheep which had been ordered away from a certain field the governor of the canal-zone.

<p><i>A-na Warad-<sup>u</sup>Šamaš</i>  <i>qi- bi- ma</i></p>	<p>To Warad-Shamash,          speak:—</p>
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<p><i>um-ma Wa-tar-Šamaš-ma</i>  <i>Šamaš ù Nergal</i>  5 <i>li-ba-al-li-ṭu-ka</i>  <i>aš-šum eglim<sup>(im)</sup> ša Li-bi-it- . . . .</i>  <i>ki-a-am iq-bi-a-am</i>  <i>um-ma šu-ú-ma</i>  <i>iš-tu ša-pi-ir na-ri-im</i>  10 <i>ú-lam-mi-id</i>  <i>a-na li-ib-bi</i>  <i>eglim li-zu</i>  <i>šenu<sup>u</sup>[<sup>n</sup> la in-na-da-a]</i>  <i>šu-ḥa-[ru] i-pu-ul-šu-[ma]</i>  15 <i>um-ma šu-ú-ma</i>  <i>mi-im-ma ú-ul li-zu-[šu-nu-ti]</i>  <i>tup-pi uš-ta-bi-[la-ak-kum]</i>  <i>šum-ma i-na ki-i[t-tim]</i>  <i>a-ḥi at-[ta]</i>  20 <i>me-ḥi-ir tup-pi-[ia]</i>  <i>ša iš-tu ša-pi-ir na-ri-[im]</i>  <i>iq-bu-ma</i>    <i>šenu<sup>u</sup> la in-na-da-a</i>  <i>šu-bi-lam</i></p>	<p>Thus says Watar-Shamash:  May Shamash and Nergal  preserve thy life!  Concerning the field of Libit- . . . .  He spoke like this:  “From  the governor of the canal-zone  he learned:  Let the neglected sheep  be taken from the midst  of the field.”  The boy  answered him:  “Nothing may take them away.”  I send thee my letter.  If, in truth,  thou art my brother,  then send me  an answer to my letter,  what was said by the governor of the  canal-zone  of the  neglected sheep.</p>
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## XXIV. (No. 6)

A plaintiff's statement to the judge that the defendant had entirely complied to his demands.

<p><i>A-na Sin-i-din-nam</i>  <i>qi- bi- ma</i>  <i>um-ma Marduk-mu-ša-lim-ma</i>  <i>Šamaš ù Marduk li-ba-al-li-ṭu-ka</i>    <i>ki-ma ti-du ú-ul Šamaš-rê'u-ti-i-im(?)</i>  5 <i>e-bi-iš ši-bu-ti-ia</i>  <i>i-nu-ma a-ša-pa-ru-šum<sup>1</sup></i></p>	<p>To Sin-idinnam,  speak:—  Thus says Marduk-mushalim:  May Shamash and Marduk preserve thy  life!  As thou knowest Shamash-rê'utim not  fulfilling my demand,  when I wrote to him</p>
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<sup>1</sup> Mistake for: *aš-pu-ra-šum*.

<p><i>ši-bu-ti ma-di-iš i-pu-us</i>  <i>a-wa-ti-šu ina mah-ri-ka</i>  <i>li-iš-ku-un-ma</i>          10 <i>di-nam ki-ma ši-im-da-at be-li-ia</i>  <i>i-ša-ri-iš šu-ḫi-iz-zu</i></p>	<p>he fully complied with my claim.          Let his case be established          in thy presence, and render judg-          ment unto him in just manner accord-          ing to the law of my lord.</p>
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XXV. (No. 87)

A request to send a young man.

<p><i>A-na Na-bi-Šamaš</i>  <i>qi- bi- ma</i>  <i>um-ma Adad-ri-im-i-li-ma</i>  <i>Šamaš li-ba-al-li-iṭ-ka</i>          5 <i>[an]-nu-um I-li-gim-la-an-ni</i>  <i>[at]-tar-da-ak-kum</i>  <i>šu-ḫa-ra-[am]</i>  <i>it-ti I-li-gim-la-an-ni</i>  <i>tu-ur-da-am</i></p>	<p>To Nabi-Shamash,          speak:—          Thus says Adad-rīm-ili:          May Shamash keep thee well!          This Ili-gimlanni          I despatch unto thee.          Send me          a young man          with Ili-gimlanni.</p>
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XXVI. (No. 70)

An assurance that the addressee shall not suffer loss for disputed grain.

<p><i>[A-n]a Šamaš-li-wi-ir</i>  <i>qi- bi- ma</i>  <i>[um-ma] I-li-i-qi-ša-am-ma</i>          5 <i>[Šamaš] ṽ [Marduk] li-ba-al-li-ṭu-ka</i>    <i>aš-šum [še] ša I-bi-Šamaš aḫu-ni</i>    <i>ta-aš-pur-am</i>  <i>ki-ma ti-du-ú a-na še-im an-ni-im</i>  <i>du-ub-bu-ba-a-ku-ma</i>          10 <i>ú-ul i-pu-uš-šu</i>  <i>iš-tu i-na-an-na ūmi 2</i>  <i>[la]-ma at-tar-da-am</i>  <i>[še]-am a-ap-pa-aš-šu<sup>1</sup></i>  <i>mi-im-ma la ta-na-zi-iq</i></p>	<p>To Shamash-liwir,          speak:—          Thus says Ili-iqisham:          May Shamash and Marduk keep thee          well!          Concerning the grain of Ibi-Shamash, our          brother,          thou hast written to me.          As thou knowest for that grain          I have gone to law, but          he has not complied to it.          Two days hence,          before I shall send,          I shall pay him the grain.          In no manner shalt thou suffer loss.</p>
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<sup>1</sup> Assimilation of *l* to following *s*; *a-ap-pa-al-šu*.

## XXVII. (No. 81)

A request to send a bronze pot.

<i>A-na Ba-ba-a</i>	To Babá,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Mu-na-wi-rum-ma</i>	Thus says Munawirum:
<i>"Šamaš ù "Marduk da-ri-iš ù-mi</i>	May Shamash and Marduk for eternal
5 <i>li-ba-al-li-ṭu-ki</i>	days keep thee well!
<i>a-nu-um-ma Lu-mur-ša-"Marduk</i>	I, now, despatch
<i>aṭ-ṭar-dam</i>	Lûmur-sha-Marduk.
<i>1 URUDU ŠUN šu-bi-li-im</i>	Send me one bronze pot.
<i>a-na-ku kaspam URUDU ŠUN</i>	I shall restore unto thee the
10 <i>ú-ta-ra-ak-ki</i>	money for the bronze pot.
<i>a-na-ku i-na šu-li-mi</i>	I (for the present) am straitened
<i>ka-la-a-ku</i>	in my circumstances.
<i>aš-šum* i-na ki-it-ti-im</i>	If thou truly
<i>ta-ra-am-mi-in</i>	dost love me,
15 <i>1 URUDU ŠUN šu-bi-li-im</i>	(then) send me one bronze pot.

## XXVIII. (No. 15)

Contains an appeal to good sisterly relation, a complaint for not having granted a reduction in price, a reminder of unfulfilled promises, a willingness on the part of the writer to furnish a certain thing, and an announcement that he despatches someone to get drink and food.

<i>A-na El-me-šum</i>	To Elmeshum,
<i>qi- bi- ma</i>	speak:—
<i>um-ma Si-ru-um-ma</i>	Thus says Sirum:
<i>"Šamaš ù "TAK Ê-ša-ra<sup>1</sup> aš-</i>	May Shamash and TAK of Êshara for
<i>šum-ia</i>	my sake
5 <i>da-ri-iš ù-mi li-ba-al-li-ṭu-ki</i>	preserve thy life for eternal days!
<i>at-ḫu-ta-am ki-a-am šu-uk-ni-ma</i>	Establish in this fashion the sisterly
	relation,
<i>lu ša iš-tu ši-iḫ-ḫi-ri-nu-ma</i>	for we have grown up together

\* Probably mistake for *šumma*.

<sup>1</sup> *Ê-ša-ra* = *Ê-šar-ra* (Br. 6265) compare: *Ninib pir êšara*; KB III: 162; VI: II; = BA II 203; also comp. KB IV p. 80 Col. IV l. 1. *Êšar(r)a* is an epithet which the Sumerians applied to "iršitu", earth; i. e. "Das Welthaus; the house of totality."

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|--|---|
| <p><i>iš-te-ni-eš ni-ir-bu-ú</i><br/> <i>iš-tu i-lam ta-ar-ši-i<sup>2</sup></i></p> <p>10 <i>ma-ti-ma i-na šimim 15 še kaspim</i><br/> <i>šu-mi ú-ul ta-aḥ-šu-ši</i><br/> <i>ù ti-ma-li i-nu-ma ta-li-ki-im</i><br/> <i>A-ba-ra-ḥa-am el-qi-e-ma</i><br/> <i>a-di te-ki-mi-in-ni</i></p> <p>15 <i>ú-ul ta-am-gu-ri</i><br/> <i>um-ma at-ti-ma ul-la-nu-um</i><br/> <i>ḥa-at-ta-am dam-qa-am</i><br/> <i>ù ka-ta-am ú-ša-ba-la-kum</i><br/> <i>ú-ul šu-ta-bi-li-im<sup>3</sup></i></p> <p>20 <i>ù ki-a-am aq-bi-ki um-ma a-na-ku-ma</i><br/> <i>a-wi-lum A-bi-<sup>4</sup>Amurru ša iḥ-zu-ki<sup>4</sup></i><br/> <i>šum-ma <sup>5</sup>a-am-ri-e<sup>5</sup> ḥa-še-iḥ</i><br/> <i>li-iš-[pu]-ra-am-ma 5 <sup>5</sup>a-am-ri-e<sup>5</sup></i><br/> <i>lu-ša-bi-la-aš-šu</i></p> <p>25 <i>a-nu-um-ma it-ti elippim ša-an-nim</i><br/> <i>a-wi-lam at-ṭar-da-ak-ki</i><br/> <i>še-ir-bi-i ù ú-ku-ul-tu</i><br/> <i>ša <math>\frac{1}{6}</math> šiqlu kaspim šu-bi-lim</i><br/> <i>i-na an-ni-tim at-ḥu-ut-ki</i></p> <p>30 <i>lu-mur</i></p> | <p>since we were small.<br/>         Thou hast acquired since a protective<br/>         genius<sup>2</sup></p> <p>Not at all didst thou reduce the<br/>         price of 15 she of silver,<br/>         but, yesterday, I took Aba-raḥam,<br/>         when thou hadst come.<br/>         Not until thou hadst overcharged me<br/>         didst thou comply.<br/>         Thou (hast said): "In the future<br/>         I shall send unto thee good . . . . .<br/>         and . . . . .<br/>         Thou didst not cause (it) to be sent.<br/>         But as I have told thee I (say again)<br/>         "If the patrician Abi-Amurru, who<br/>         took thee, needs beds,<br/>         then let him write to me, and I may<br/>         send him 5 beds.<br/>         I, now, despatch with another ship<br/>         a man unto thee.<br/>         Send me for <math>\frac{1}{6}</math>th of a shekel of<br/>         silver, drink and food.<br/>         May I therein recognize thy<br/>         sisterly disposition.</p> |
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XXIX. (No. 62)

A request to return a run-away messenger and his brother to the writer.

<p><i>A-na a-wi-lim</i>  <i>qi- bi- ma</i>  <i>um-ma A-wi-il-<sup>2</sup>E-a-ma</i></p>	<p>To the patrician,          speak:—          Thus says Awil-Ea:</p>
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<sup>2</sup> *ištu ilam tarši* literally translated means: thou hast since acquired a god. The phrase contains an idiomatic expression, which is not quite clear. The above rendering is only tentative. The "protecting genius" may have reference to Elmeshum's husband.

<sup>3</sup> *šu-ta-bi-li-im* mistake of scribe for *tu-ša-bi-li-im*.

<sup>4</sup> *iḥ-zu-ki* = "he took thee" in the sense of "he married thee." This is very common in Old Babylonian.

<sup>5</sup> With <sup>5</sup>*a-am-ri-e* compare *amaru (išu)*, part of a bed; K 164:11; Craig, RT 78:1; 78:19 (here plural); Maḳlu V:2.



<p>“Šamaš ù “Marduk li-ba-al-li-tu-ka  5 lu ša-al-ma-ta lu ba-al-ta-ta  ilu na-ši-ir-ka ri-eš-ka a-na da-mi-  iq-tim  li- ki- il  a-na šu-ul-mi-ka aš-pu-ra-am  šu-lum-ka ma-ḥar “Šamaš ù “Marduk  10 lu da- ri  “Sin-ra-bi lu redu ša bi-ti-ia  ḥa-li-iq-ma  [a-na] A-wi-la-tum a-ḥi-šu  [i-na . . . ]kar-lik-ku  15 [i-tu-]ur-šu-ma  id-di-in-šu  it-ta-la-ak-ma  wa-ša-ab-šu i-na ali<sup>ki</sup>  ma-aḥ-ri-ka iq-bu-nim  20 ki-ma ra-bu-ti-ka  “Sin-ra-bi  ù A-wi-la-tum a-ḥi-šu  a-na ar-du ù id<sup>?</sup>-da-tum  pi-qi-id-ma  25 ma-aḥ-ri-ia li-iz-za-ni-iq<sup>?</sup>-šu-nu-ti</p>	<p>May Shamash and Marduk keep thee well!  Mayest thou be well and of good health.  May the god who protects thee, uphold thy head for prosperity!  I have written to greet thee.  May thy well-being before Shamash and Marduk endure!  Sin-rabi, the messenger of my house has disappeared.  It is said: “they returned him and gave him  to Awīlatum, his brother,  in . . . . . karlikku.  He departed and  his stay is in the city,  in thy presence.  Kindly  deliver over  Sin-rabi and Awīlatum,  his brother,  to the servant and . . . . ., and let  him arrive with them in my presence.</p>
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## XXX. (No. 63)

Contains a demand for restitution of a stone tablet, an announcement of a retaliatory measure, and an inquiry into a certain action of the addressee.

<p>A-na Sin-na-da  qi- bi- ma  um-ma Li-bi-it-ma  “Šamaš ù “Sin aš-šum-ia li-ba-al-li-  tu-ki  5 ki-ma(?) šum-ma la ka-a-ti  pa-ri-is wa-ar-ka-tim  la i-šu-ú ú-ul ti-di-e</p>	<p>To Sin-nada,  speak:—  Thus says Libit:  May Shamash and Sin for my sake keep thee healthy!  As if there had been no explanation to thee about the matter!  Thou knowest not.</p>
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<p><i>i-na ša-at-tim an-ni-tim</i>  <i>ti-ri-in-ni-i-ma</i>          10 <i>na-ra-am šu-bi-ri-in-ni</i>  <i>ši-ba-a-ti a-na pa-ni-ia</i>  <i>ib-ši-i-ma</i>  <i>la a-ḥa-aš</i>  <i>10 ma-na ri-iš<sup>1</sup> <sup>m</sup>Gi-mil-la-at-Sin</i>          15 <i>i-na-ad-di-ig-gi</i>  <i>aš-šum A-bil-<sup>u</sup>Ba-ú</i>  <i>ša-šu-ú ša i-ka-lu</i>  <i>ki-ta ma-la ba-aq-qu-ur-ki<sup>2</sup></i>  <i>ša ša-a-ti la tu-wa-aš-ša-ri-šu</i>            20 <i>a-na ši-ir Sin-i-qu-lam<sup>3</sup></i>  <i>al-qi-i-ma</i>  <i>a-na Ud-bal-nam-ḥe</i>  <i>li-di-iḥ-ḥi-ki-i-ma</i>  <i>Šag. Warad li-iš-ku-na-ak-ki</i>          25 <i>a-nu-um-ma <sup>m</sup>Ú-tul-Ištar</i>  <i>aṭ-ṭar-da-ak-ki-im</i>  <i>ṭe-e-im ga-am-ra-am</i>  <i>šu-up-ri</i></p>	<p>Render satisfaction unto me          this year and          hand over the stone tablet to me.          The things seized          belong to me.          I am in no haste          that Gimillat-Sin shall give thee          the 10 mines of maintenance money.          Concerning Abil-Bau,          him who is locked up,          as much as there is truth to it,          having brought legal action against thee,          because thou dost not let him          go free, I took          to Sin-iqulam.          Let them bring thee          to Udbalnamḥe,          and a servant let them provide for thee.          I, now, despatch unto thee          Utul-Ishtar.          Send          complete information.</p>
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XXXI. (No. 1)

A letter informing the addressee what he is to reply to another man's inquiry concerning a present. The second part of the letter entreats the recipient to give special attention to a person who has set his mind on something that is not proper.

<p><i>A-na <sup>u</sup>Sin-ma-gir</i>  <i>qi- bi- ma</i>  <i>um-ma Ib-ku-Ištar ù Sin-i-tu-ra-</i>  <i>am-ma</i></p>	<p>To Sin-mâgir          speak!          Thus say Ibku-Ishtar and Sin-itûram</p>
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<sup>1</sup> *Ri-iš*; compare Arabic *riš* = "Fülle des Unterhaltes, Nahrung," here perhaps "maintenance, sustenance (money)."

<sup>2</sup> Mistake for: *buqurki*?

<sup>3</sup> See note on this name in List of Personal Names.

- ah- hu- ka- a- ma* thy brother:—  
 5 *"Il-Aširta "Šamaš "Gál-gál-la ù* Il-Ashirta, Shamash, Galgalla and  
    *"Amurru il-ka* Amurru, thy  
    *aš-šum-i-ni a-na da-ri-a-tim* god, for our sake grant  
    *li- ba- al- li- tu- ú- ka* thee life forever!  
    *"Ḫa-di-a-me-ir-<sup>1</sup> amaš-ma aš-šum* Ḫadamer-Shamash (tells thee) as fol-  
    *ni-di-in-tu-im<sup>1</sup>* lows: "Concerning a present,  
    *a-na ša-ni-im ir-šu-ú* which they have acquired for another  
    (person)  
 10 *ú-za-ab-ba-la-an-ni* they shall send (it) to me.  
    *a-na i-ta-az-zu-uz-zi a-na ša-ši-im* In order to be portioned out to him  
    *a-aḫ-ka la-a ta-na-an-di* be not negligent (in the matter)."  
    *di-a-am qi-bi-šum um-ma at-ta-a-ma* Tell him the following information:  
    *ša at-ta ga-ba eš-ma* "I have heard the word which  
 15 *ta-ga-ab-bu-ú* thou sayest.  
    *ia-ši-im we-iš-tum* Trouble is to me (because)  
    *um-ma ga-bu-um-ma i-na ta-ak-lu-ú* the following is the word: "(It is) trust-  
    worthy,  
    *"Ḫa-di-a-me-ir-<sup>1</sup>Šamaš i-na te-ir-tim* oh Ḫadamer-Shamash, by that (same)  
    order  
    *iz-ba-tu-nim-šu* they have seized it (already)."  
 20 *mi-nam ta-mu-ra-an-ni-ma* What dost thou see in me?  
    *i-na ri-zi-nu um-ma* In our . . . . . (thou hast said) as fol-  
    lows:  
    *te-ir-ti a-na ša-ni-im* "Thou hast given my order to  
    *ta-ad-di-in* another (person)".  
    *ki-a-am qi-bi-šum-ma* Tell him thus and  
 25 *ar-ḫi-iš i-ip-pa-al-ka* he will immediately answer thee.  
    *ù a-nu-um-ma "Na-bi-i-li-šu* And now, Nabi-ilishu  
    *a-na la-a-ši<sup>2</sup> na-ṭi pa-nu-šu ša-ak-nu-ú* has set his mind on what is not proper.  
    *"A-bil-Sin a-wi-lam iš-da<sup>3</sup>-ma-am* He has drugged Abil-Sin, the patrician.  
    *i-na bi-it "Sin i-na-az-za-aḫ* He removes from the temple of Sin  
 30 *šum-ma na-du-ú qi-bi-šum-ma* if he is negligent. Tell him  
    that he must

<sup>1</sup> The writer by mistake first wrote the accusative ending *tam*, then he corrected it by adding simply *im* (*aššum nidintim*.)

<sup>2</sup> *la-a-ši* contracted from: *la-a i-ši*.

<sup>3</sup> Mistake of scribe for: *ištamam*.

<p><i>ša aš-ši-im um la-a i-za-aḥ-ḥu-ur<sup>4</sup></i>  <i>ù ki-ma <sup>m</sup>A-bil-Sin nišakkam<sup>5</sup></i></p> <p><i>ú-ul ti-di-e</i>  <i>a-na an-ni-tim a-aḥ-ka</i></p> <p>35 <i>la-a ta-na-an-di</i>  <i>"Il-Aširta "Šamaš "Gál-gál-la ù</i>  <i>"Amurru il-ka</i>  <i>aš-šum-i-ni a-na da-ri-a-tim</i>  <i>li-ba-al-li-tu-ú-ka</i></p>	<p>go out if he does not change.          Furthermore, because thou dost not know          Abil-Sin,          the priest of sacrifice,          be not negligent in regard          to this (person).          May Il-Ashirta, Shamash, Galgalla and          Amurru, thy god,          for our sake          grant thee life forever!</p>
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XXXII. (No. 45)

Concerning a wedding-gift and a present for the parental home.

<p><i>A-na I-din-n[am]</i>  <i>qi- bi- [ma]</i>  <i>um-ma "Sin-[X-ma]</i>  <i>a-na bît a-wi-[lim]</i></p> <p>5 <i>a-li-ik-[ma]</i>  <i>1 biltam ša 30 [ma-na šipati pišati]</i>  <i>ù 30 ma-na šipati šaplati</i></p> <p><i>a-na bitim<sup>(um)</sup> li-qi-a-am-ma</i>  <i>30 ma-na šipati pišati</i></p> <p>10 <i>a-na kallati aqarti</i>  <i>i-di-in</i>  <i>30 ma-na šipati šaplati</i>  <i>a-na bît ab-ba li-ši-ri-im-ma</i>  <i>i-na ku-nu-uk-ki-[šu]</i></p> <p>15 <i>li-ik-nu-uk-[su]</i></p>	<p>To Idinnam          say as follows:          Thus says Sin-X:—          Go to the house          of the patrician          and take away for me from          the house one load of 30          minas of white wool and 30          minas of lower grade wool.          Give to the highly esteemed          bride the thirty minas of          white wool.          Into the parental home          introduce the thirty minas of          lower grade wool. Let him seal          it with his seal.</p>
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XXXIII. (No. 32)

A royal request that the moon-god shall be taken away from a city, and that, moreover, a war prisoner shall be redeemed.

<p><i>A-na Lu-uš-ta-mar-"Za-mà-mà</i>  <i>ù Be-la-nu-um</i></p>	<p>To Lushtamar-Zamama          and Belanum</p>
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<sup>4</sup> 𐎠𐎫; for: *izabhar*.

<sup>5</sup> Observe the uncommon ideographic writing: *NU.Ú.AB.*

<i>qi- bi- ma</i>	speak:—
<i>um-ma Ħa-am-mu-ra-bi-ma</i>	Thus says Hammurabi:—
5 <i>išten</i> <sup>1</sup> <i>"Sin a-na DUG.GAR<sup>ki</sup> li-šu-ú</i>	Let them take forth from DUG.GAR one Sin (statue?).
<i>I-ma-ni-nu-um</i>	For Imaninum
<i>ša na-ak-rum il-qu-ú<sup>1</sup></i>	whom the enemy has captured
10 <i>mana kaspim i-na bit Sin</i>	give ten minas of silver out
<i>a-na tamqari-šu id-na-a-ma</i>	of the temple of Sin to his merchant
10 <i>pu-uṭ-ra-šu</i>	and redeem him.

<sup>1</sup> We should expect: *ša . . . . . ilqu-šu.*

## NOTES.

The redemption price here mentioned is exorbitantly high, compared for instance with prices paid for slaves. According to Schwenzner's *Tabelle 8* (*Altbabylonisches Wirtschaftsleben*, p. 110) the highest price paid, so far as attested up to the present, for a male slave is 90 shekels, i. e. 1½ mine (CT. VI. 29); the lowest price registered is 6 shekels (VS IX. 154).

§ 32 of the Code of Hammurabi refers to a case, which equals this one, where a ransom is to be paid for either a *redu* or a *ba'iru*, who might be captured while in the service of the king. According to this paragraph in the Code it seems to have been customary to place the money matter connected with the ransom into the hands of merchants. If the person to be ransomed was rich, he had to ransom himself, otherwise the obligation for paying the ransom price fell unto the temple of the city of which the ransomed had the right of a native. ("*šumma ina bitišu ša paṭarišu la ibašši ina bit ili ališu ippaṭṭar*", Col. XI. 25-29). The reference in our text to the temple of Sin indicates that, as the ransom price was so excessive, the temple-administration in conformity with a law equal to § 32 was obliged to redeem him. That the crown, however, took an interest in Imaninum shows him to be a person of some importance, perhaps a general of the royal army, or the like. This high station in life of Imaninum would explain the large amount asked for his redemption.

## NAME LISTS.

### A. Personal Names.

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| <p><i>Attú:</i> <i>A-at-tu-ú</i>; 148:1<br/> <i>Abá:</i> <i>A-ba-a</i>; 36:3<br/> <i>Aba-raḥam:</i> <i>A-ba-ra-ḥa-am</i>; 15:13<br/> <i>Abi-<sup>u</sup>Amurru:</i> <i>A-bi-<sup>u</sup>MAR.TU</i>; 15:21<br/> <i>Abi-asát:</i> <i>A-bi-a-sa-at</i>; 90:3<br/> <i>Abil-<sup>u</sup>Adad:</i> <i>A-bil-<sup>u</sup>IM</i>; 41:7; 141:3<br/> <i>Abil-<sup>u</sup>Amurru:</i> <i>A-bil-<sup>u</sup>MAR.TU</i>; 95:2; 138:10<br/> <i>Abil-<sup>u</sup>Baú:</i> <i>A-bil-<sup>u</sup>Ba-ú</i>; 63:16<br/> <i>Abil-ilu:</i> <i>A-bil-AN</i>; 82:6; 82:16; 82:18<br/> <i>Abiljatum:</i> <i>A-bil-ja-tum</i>; 102:4<br/> <i>Abil-Sin:</i> <i>A-bil-EN.ZU</i>; 1:29; 1:33<br/> <i>Abil-<sup>u</sup>Šamaš:</i> <i>A-bil-<sup>u</sup>UD</i>; 2:1; 35:3; 79:1; 143:1<br/> <i>Abum-waqar:</i> <i>A-bu-(um)-wa-qar</i>; 39:1; 86:3; 123:6; 148:3; s. of <i>Warad-Sin</i>: 148:9; 148:17; 149:1; 149:13<br/> <i>Adá:</i> <i>A-da-a</i>; 41:1<br/> <sup>u</sup><i>Adad-êriš:</i> <sup>u</sup><i>IM-PIN</i>; 131:1<br/> <sup>u</sup><i>Adad-nâšir:</i> <sup>u</sup><i>IM-na-šir</i>; 103:36<br/> <sup>u</sup><i>Adad-ra....</i>, <sup>u</sup><i>IM-ra....</i>; 30:1<br/> <sup>u</sup><i>Adad-ri-im-ili:</i> <sup>u</sup><i>IM-ri-im-i-li</i>; 87:3; 150:6<br/> <sup>u</sup><i>Adad-šar-ili:</i> <sup>u</sup><i>IM-šar-i-li</i>; 64:6<br/> <sup>u</sup><i>Adad-šarrum:</i> <sup>u</sup><i>IM-šar-rum</i>; 92:2<br/> <i>Aḥum-Aia:</i> <i>A-ḥu-um-A-a</i>; 73:3<br/> <i>Aḥum-waqar:</i> <i>A-ḥu-(um)-wa-qar</i>; 2:1; 89:7; 89:17; 124:1; 129:12</p> | <p><i>Aḥuni:</i> <i>A-ḥu-ni</i>; 124:3<br/> <i>Aḥušina:</i> <i>A-ḥu-ši-na</i>; 98:13<br/> <i>Ālik-idi:</i> <i>A-li-ik-i-di</i>; 42:20<br/> <sup>u</sup><i>Amurru-ibnišu:</i> <sup>u</sup><i>MAR.TU-ib-ni-šu</i>; 131:14<br/> <i>Ali-lûmur:</i> <i>A-li-lu-mu-ur</i>; 95:1<br/> <sup>u</sup><i>Anu-mubaliṭ:</i> <sup>u</sup><i>A-nu-mu-ba-li-iṭ</i>; 18:1; 60:1<br/> <i>Arium-waqar:</i> <i>A-ri-um-wa-qar</i>;<sup>1</sup> 143:1<br/> <i>Awat-<sup>u</sup>Nannar:</i> <i>Awat-<sup>u</sup>ŠEŠ<sup>ki</sup></i>; 100:1<br/> <i>Awêl-<sup>u</sup>Nabium:</i> <i>Awêl-<sup>u</sup>Na-bi-um</i>; 111:4<br/> <i>Awêl-<sup>u</sup>Nannar:</i> <i>Awêl-<sup>u</sup>ŠEŠ<sup>ki</sup></i>; 83:3<br/> <i>Awil-<sup>u</sup>Adad:</i> <i>A-wi-il-<sup>u</sup>IM</i>; 35:1; 113:2<br/> <i>Awilatam:</i> <i>A-wi-la-tum</i>; 62:13; 62:22<br/> <i>Awil-<sup>u</sup>Ea:</i> <i>A-wi-il-<sup>u</sup>E-a</i>; 62:3<br/> <i>Awilija:</i> <i>A-wi-li-ja</i>; 71:1<br/> <i>Awil-ili:</i> <i>A-wi-il-AN (i-li)</i>; 29:1; 78:7; 128:11; 140:3<br/> <i>Awil-Ištar:</i> <i>A-wi-il-Ištar</i>; 48:21; 48:24; 95:3<br/> <i>Awil-<sup>u</sup>Nabium:</i> <i>A-wi-il-<sup>u</sup>Na-bi-um</i>; 57:3; 68:3<br/> <i>Atanaḥ-ili:</i> <i>A-ta-na-aḥ-i-li</i>; 103:32<br/> <i>Attija:</i> <i>At-ti-ja</i>; 106:1<br/> <i>Babá:</i> <i>Ba-ba-a</i>; 81:1<br/> <i>Bakkum:</i> <i>Ba-ak-kum</i>; 13:7<br/> <i>Bala:</i> <i>Bal-a</i>; 7:1<br/> <i>Balmenamḥi:</i> <i>Bal-me-nam-ḥi</i>; 96:1<br/> <i>Balmunamḥe:</i> <i>Bal-mu-nam-ḥe</i>; 13:2; 77:4</p> |
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<sup>1</sup> *A-ri-um-wa-qar* may simply be a mistake of the scribe for *A-ḥu-um-wa-qar*.

- Baš-ilu:* *Ba-aš-AN*; 107:1  
*Bélanum:* *Be-la-nu-um*; 32:2; 123:1  
*Bélijašu:* *Be-li-ja-šu*; 102:8  
*Bélšunu:* *Be-el-šu-nu*; 20:1; 28:1; 51:1;  
 58:1; 66:1; 85:1; 99:1; 103:1; 137:1;  
 142:1  
*Béltani:* *Be-el-ta-ni*; 53:7; 53:10; 53:17  
*Bélt:* *Be-li-i*; 26:1; 150:1  
*Bélitia:* *Be-li-ti-ia*; 16:1  
*Bili...*: *Bi-li-...*; s. of *Ili-ippalza*:  
 131:seal  
*Biliam:* *Bi-li-a-am*; 64:9  
*Bilitum:* *Bi-li-tum*; 129:6  
*Dadâ:* *Da-da-a*; 17:1; 55:2; 112:1; 134:1  
*Dadaba:* *Da-da-ba*; 101:3  
*Damqi-ilišu:* *Dam-qi-i-li-šu*; 82:12  
*Dân-ilu:* *Da-an-AN*; 139:1  
*Dapinum:* *Da-pi-nu-um*; 33:3  
*Ea-šulul-šu:* *E-a-AN.DUL.-šu*; 18:2;  
 60:3  
*Ea-gâmil:* *E-a-qa-mil*; 108:1  
*Ea-nâšir:* *E-a-na-ši-ir*; 49:21  
*Ea-šarram:* *E-a-šar-ra-am*; 39:11  
*Ea-šili:* *E-a-ši-li*; 77:2  
*Êku-Urra:* *E-ku-Ur-ra*; 138:1  
*Elmešum:* *El-me(š)-šum*; 15:1; 144:11  
*Elmeštum:* *El-meš-tum*; 117:3  
*Erara:* *E-ra-ra*; 9:13  
*Eriri:* *E-ri-ri*; 44:1  
*Êribam:* *E-ri-ba-am*; 40:13; 40:16  
*Êribam-Sin:* *Eri-ba-am-Sin*; 132:3  
*Etel-pî-<sup>u</sup>Marduk:* *E-tel-KA-<sup>u</sup>AMAR.*  
*UD*; 120:3  
*Etel-pî-<sup>u</sup>Nabium:* *E-tel-KA-<sup>u</sup>Na-bi-um*;  
 71:3  
*Gatiluma:* *Ga-ti-i-lu-ma*; 24:3  
*Gimillum:* *Gi-mi(l)-lum*, *Gi-mi-el-lum*;  
 22-3; 92:7; 110:7  
*Gimillat-Sin:* *Gi-mil-la-at-XXX*; 63:14  
*Ḥabil-aḥi:* *Ḥa-bil-a-ḥi*; 125:4  
*Ḥadi-amêr-<sup>u</sup>Šamaš:* *Ḥa-di-a-me-ir-<sup>u</sup>UD*;  
 1:9; 1:19  
*Ḥammurabi:* *Ḥa-am-mu-ra-bi*; 19:30;  
 32:4  
<sup>u</sup>*Ḥani-mušalim:* <sup>u</sup>*Ḥa-ni-mu-ša-lim*; 47:9  
*Ḥâziram (Acc.):* *Ḥa-zi-ra-am*; 74:5  
*Ḥâzirum:* *Ḥa-zi-ru-um*; 135:3  
*Ḥununi:* *Ḥu-nu-ni*; 147:9  
*Ibija:* *I-bi-ja*; 73:1  
*Ibi-<sup>u</sup>Ilabrat:* *I-bi-<sup>u</sup>NIN.ŠUBUR*; 38:5;  
 78:17  
*Ibi-Sin:* *I-bi-EN.ZU*; 19:1  
*Ibi-<sup>u</sup>Šamaš:* *I-bi-<sup>u</sup>UD*; 70:5; 132:1  
*Ibiq-nâr-kimḥi:* *Šig-Îd-kim-ḥi*; 106:3  
*Ibku-Ištar:* *Ib-ku-Ištar*; 1:3; 69:1  
*Ibkuša:* *Ib-ku-ša*; 2:4; 143:3  
*Ibni-<sup>u</sup>Adad:* *Ib-ni-<sup>u</sup>IM*; 68:1  
*Ibni-Ea:* *Ib-ni-E-a*; br. of *Ilušu-ibni*  
 and s. of *Idin-....*; 38:8; 38:21  
*Idin-....:* *I-din-....*; f. of *Ilušu-ibni*  
 and *Ibni-Ea*: 38:9  
*Idin-<sup>u</sup>Adad:* *I-din-<sup>u</sup>IM*; 93:3  
*Idin-Ea:* *I-din-E-a*; 88:1  
*Idinjatum:* *I-din-ja-tum*; 13:10; 13:12  
*Idin-<sup>u</sup>Amurram:* *I-din-<sup>u</sup>MAR.TU*;  
 145:6; 145:14  
*Idin-E.MAḤ(?)*: *I-din-E.MAḤ*  
*(EN?)*; 33:10  
*Idin-EN.MUN:* *I-din-EN.MUN*; 36:5  
*Idinnam:* *I-din-nam*; 45:1; 102:5  
*Idin-<sup>u</sup>Nanâ:* *I-din-<sup>u</sup>Na-na-a*; 48:23;  
 103:27; 131:5

- Idin-Sin*: *I-din-EN.ZU*; 50:20; 136:3  
*Idin-Urra*: *I-din-Ur-ra*; 116:1; 121:1;  
 128:1  
*Igmatum*: *Ig-ma-tum*; s. of *Sin-gâmil*;  
 130:14  
*Igmil-Sin*: *Ig-mil-EN.ZU*; 13:6; 19:19;  
 37:1  
*Ili-abi*: *I-li-a-bi*; 146:10  
*Ili-ahta*: *I-li-aḥ-ta*; 108:7  
*Ili-gimlanni*: *I-li-gim-la-an-ni*; 87:5;  
 87:8  
*Ili-idinnam*: *I-li-i-din-nam*; 8:6; 41:17;  
 146:3  
*Ilijatum*: *I-li-ja-tum*; 96:4  
*Ili-ippalzam*: *I-li-ip-pa-al-za-am*; 26:3;  
 41:15; 69:3; 117:18; 135:1  
*Ili-iqîšam*: *I-li-i-qi-ša-am*; 64:20; 70:3;  
 126:4  
*Ilima-abi*: *I-li-ma-a-bi*; 37:20  
*Ili-muṭīr*: *I-li-LAḤ*; 77:1  
*Ili-rabi*: *I-li-ra-bi*; 12:3  
*Ili-šarram*: *I-li-šar-ra-am*; 49:4  
*Ilu-abia*: *AN-a-bi-ia*; 141:1  
*Ilu-da-.....*: *AN-da-.....*; 57:1  
*Iluma-ilê*: *AN-ma-i-li-e*; 17:3  
*Ilušu-bâni*: *AN-šu-ba-ni*; 54:2  
*Ilušu-ibni*: *AN-šu-ib-ni*; 110:5  
*Ilušu-ibišu*: *AN-šu-i-bi-šu*; s. of *Warad-*  
*Sin*: 25:5; 25:13; 38:15; 83:5  
*Ilušu-ibnišu*: *AN-šu-ib-ni-šu*; 10:3; 75:3  
*Ilušu-nâšir*: *AN-šu-na-ši-ir*; 107:3  
*Iltani*: *Il-ta-ni*; 61:3  
*Imaninum*: *I-ma-ni-nu-um*; 32:6  
*Imgur-<sup>u</sup>Dagan*: *Im-gur-<sup>u</sup>Da-gan*; 138:3  
*Immun-<sup>u</sup>Marduk*: *Im(?)<sup>u</sup>-mu-un(?)<sup>u</sup>-*  
*<sup>u</sup>AMAR.UD*; 20:9  
*Inbi-ilišu*: *In-bi-i-li-šu*; 40:1  
*Inbi-<sup>u</sup>Sin*: *In-bi-<sup>u</sup>EN.ZU*; 139:1  
*Ini-<sup>u</sup>Ea*: *I-ni-<sup>u</sup>E-a*; 101:5; 101:20  
*Ini-<sup>u</sup>Sin*: *I-ni-<sup>u</sup>EN.ZU*; 47:1  
*Iranum*: *Ir-an-um* (or *Sanum?*); 152:3  
*Iršia*: *Ir-ši-ia*; 53:1  
*Ištâ*: *Iš-ta-a*; 147:1  
<sup>u</sup>*Ištar-šumu*: <sup>u</sup>*Ištar-šu-mu*; 26-10  
*Igurum*: *I-gu-rum*; 34:14  
*Jahzir-ilu*: *Ja-aḥ-zi-ir-AN*; 96:5  
*Kamnia*: *Ka-am-ni-ia*; 79:3  
*KA-ša-Ištar*: *KA-ša-Ištar*; 152:1  
*KA-ša-Urra*: *KA-ša-Ur-ra*; 24:1  
<sup>u</sup>*KAŠ.AM.GAR.RA...?*; 88:6  
*Ku.....*; 104:1  
*Kubbutia*: *Ku-ub-bu-ti-ia*; 7:3  
*Kulira...:* *Ku-li-ra...;* 80:1  
*Kunna*: *Ku-un-na*; 31:1  
*Kurdi-Ištar*: *Kur-di-Ištar*; 66:3  
*Lalatum*: *La-la-tum*; 100:3  
*Lalutum*: *La-lu-tum*; 48:1  
*Libit*: *Li-bi-it*; 63:3; 114:6  
*Libit-Ea*: *Li-bi-it-E-a*; 33:15  
*Liku-<sup>u</sup>*; *Li-ku-<sup>u</sup>*; 96:3  
*Libur-šadûni*: *Li-bur-ša-du-ni*; 54:4  
*Litâr-Sin*: *Li-tu-ur-EN.ZU*; 2:6  
*Lûmur-ša-<sup>u</sup>Marduk*: *Lu-mur-ša-*  
<sup>u</sup>*AMAR.UD*; 3:3; 81:6; 109:26  
*Luštamar-Sin*: *Lu-uš-ta-mar-EN.ZU*;  
 103:28  
*Luštamar-<sup>u</sup>Zamàmà*: *Lu-uš-ta-mar-<sup>u</sup>Za-*  
*mà-mà*; 32:1  
*Mattatum*: *Ma-at-ta-tum*; 25:6; 25:11;  
 25:15; 25:19  
*Majari*: *Ma-ja-ri*; 98:9; 98:12; 98:16  
*Manum*: *Ma-a-nu-um*; 72:8; 72:9  
*Mannum-kîma-<sup>u</sup>Adad*: *Ma-an-nu-um-*  
*ki-ma-<sup>u</sup>IM*; 11:31; 125:5



- Mannum-kîma*-<sup>u</sup>Šamaš: *Ma-an-nu-um-ki-ma*-<sup>u</sup>AMAR.UD; 39:9; 39:10; 39:26
- Mâr*-<sup>u</sup>Adad: *Mâr*-<sup>u</sup>IM; 5:5
- Mâr-DUG.GAR*<sup>ki</sup>; 52:35
- Mâr-Larsa*<sup>ki</sup>: *Mar-UD.UNU*<sup>ki</sup>; 89:3
- Mâr-Ištar*; 147:3
- <sup>u</sup>Marduk-.....: <sup>u</sup>AMAR.UD-.....; 11:2
- <sup>u</sup>Marduk-bâni: <sup>u</sup>AMAR.UD-ba-ni; 46:4
- <sup>u</sup>Marduk-lamazašu: <sup>u</sup>AMAR.UD-la-ma-za-šu; 13:14
- <sup>u</sup>Marduk-muštal: <sup>u</sup>AMAR.UD-mu-uš-ta-al; 98:1
- <sup>u</sup>Marduk-mušalim: <sup>u</sup>AMAR.UD-mu-ša-lim; 6:3; 34:15; 76:3; 98:3; 137:13
- <sup>u</sup>Marduk-nâšir: <sup>u</sup>AMAR.UD-na-ši-ir; 14:3; 95:8; 119:3; 125:2; 127:3; 144:2
- <sup>u</sup>Marduk-raḫi....: <sup>u</sup>AMAR.UD-ra-ḫi-....; 141:8
- Martu*-<sup>u</sup>Abâ: *Martu*-<sup>u</sup>A-ba-a; 75:1
- Mašatanim* (Gen.): *Ma-ša-ta-ni-im*; 78:21
- Muḫadditum*: *Mu-ḫa-ad-di-tum*; 103:34
- Muḫaddum*; *Mu-ḫa-ad-du-um*; 25:1; 76:1
- Muḫuški*: *Mu-ḫu-uš-ki*; 31:3; 109:7; 109:24
- Munawirum*: *Mu-na-wi-rum*; 50:1; 52:2; 81:3; 89:14; 102:1; 103:38; 123:3
- Na*.....; 14:1
- Namria*.....: *Na-am-ri-a*....; (PN?); 49:7
- Nabi-Ea*: *Na-bi-E-a*; 38:16
- Nabi*-<sup>u</sup>Gula: *Na-bi*-<sup>u</sup>Gu-la; 13:1
- Nabi-ilišu*: *Na-bi-i-li-šu*; 1:27; 55:5; 55:12; 55:16
- <sup>u</sup>Nabium-mâlik: <sup>u</sup>Na-bi-um-ma-lik; 105:3
- <sup>u</sup>Nabium-waqar: <sup>u</sup>Na-bi-um-wa-qar; 137:15
- Nabi*-<sup>u</sup>Sin: *Na-bi*-<sup>u</sup>EN.ZU; 44:3
- Nabi*-<sup>u</sup>Šamaš: *Na-bi*-<sup>u</sup>UD; 11:1; 53:3; 87:1; 125:1; 127:1; 144:1
- <sup>u</sup>Naḫimmi: <sup>u</sup>Na-ḫi-im-mi; 112:11
- Narâm-ilišu*: *Na-ra-am-i-li-šu*; 146:12
- Naramti*: *Na-ra-am-ti*; 146:9
- <sup>u</sup>Ningišzida: <sup>u</sup>NIN-giš-zi-da; 83:8
- Nûr*-<sup>u</sup>Adad: *Nu-ûr*-<sup>u</sup>IM; 23:3; 56:3; 110:10
- Nur*-<sup>u</sup>Šamaš: *Nu-ûr*-<sup>u</sup>UD; 5:1; 27:5; 27:10; 37:21; 113:1
- Pirḫum*: *UD-ḫu-um*; 145:1
- Ribam-ili*: *Ri-ba-am-i-li*; 146:11
- Rim*-<sup>u</sup>Adad: *Ri-im*-<sup>u</sup>IM; 4:26
- Riša*-<sup>u</sup>Marduk: *Ri-ša*-<sup>u</sup>AMAR.UD; 34:26
- Sabitum*: *Sa-bi-tum*; 64:3
- Samia*: *Sa-mi-ia*; 59:3
- Sani*: *Sa-ni-i*; 139:3
- Sin*.....; 45:3; 51:11; 84:10; 111:1; 144:5
- Sin-aba*: *EN.ZU-a-ba*; 115:8
- Sin-abu-kullim*: *EN.ZU-AD-ku-ul-lim*; 150:13
- Sin-abum*: *EN.ZU-a-bu-um*; 16:3; 86:2
- Sin-aiabaš*: *EN.ZU-a-ia-ba-aš*; 13:4
- <sup>u</sup>*Sin-bêl-ili*: <sup>u</sup>EN.ZU-be-el-i-li; 131:13; 131: seal
- Sin-bilaḫ*: *EN.ZU-bi-laḫ*; 113:3
- Sin-duršu*: *EN.ZU-du?-ur-šu?*; 150:24
- Sin-êribam*: *EN.ZU-e(i)-ri-ba-am*; 4:1; 9:1; 102:14

- Sin-êriš*: EN.ZU-PIN; 19:1; 67:13; 72:3; 88:3  
*Sin-galdu*: EN.ZU-gal-du; 80:3  
*Sin-gâmil*: EN.ZU-ga-mil; f. of *Igmatum*: 130:14  
*Sin-i* . . . . : EN.ZU-i . . . . ; 136:1  
*Sin-idinnam*: EN.ZU-i-din-nam; 6:1; 19:18; 43:3; 68:8; 74:3; 78:12; 82:2  
*Sin-ilišu*: EN.ZU-i-li-šu; 38:27  
*Sin-iqîšam*: EN.ZU-i-qi-ša-am; 23:1; 40:9; 56:1; 74:1; 91:1  
*Sin-iqulam*: EN.ZU-i-ku-lam;<sup>1</sup> 63:20  
*Sin-ilu*: EN.ZU-AN; 86:16  
*Sin-išmeanni*: EN.ZU-iš-me-(a)-(an)-ni; 64:1; 150:8  
*Sin-imguranni*: EN.ZU-im-gur-an-ni; 47:3; 82:23  
*Sin-ippalzam*: EN.ZU-ip-pa-al-za-am; 133:9  
*Sin-itûram*: EN.ZU-i-tu-ra-am; 1:3  
*Sin-itašu*: EN.ZU-i-ta-šu; 151:3  
*Sin-li* . . . . : EN.ZU-li . . . . ; 12:1  
*Sin-lirik*: EN.ZU-li-ri-ik; 95:7  
*Sin-mâgir*: EN.ZU-ma-gir; 1:1; 4:3; 27:9; 102:7; 110:5; 116:3; 116:5; 121:3; 128:3  
*Sin-mâlik*: EN.ZU-ma-lik; 9:12; 29:14  
<sup>u</sup>*Sin-manse*: <sup>u</sup>EN.ZU-ma-an-se; 118:3  
*Sin-ma-ilu*: EN.ZU-ma-AN; 108:3  
*Sin-muballiṭ*: EN.ZU-mu-ba-al-li-iṭ; 33:6  
*Sin-mušalim*: EN.ZU-mu-ša-lim; 67:1; 150:2
- Sin-muštāl*: EN.ZU-mu-uš-ta-al; 10:5; 34:2  
*Sin-nada*: EN.ZU-na-da; 63:1  
*Sin-natum*: EN.ZU-na-tum; 31:5  
*Sin-wedu*: EN.ZU-we-du; 19:41  
*Sin-rabi*: EN.ZU-ra-bi; 62:11; 62:21  
<sup>(u)</sup>*Sin-rîmeni*: <sup>(u)</sup>EN.ZU-ri-me-ni; 86:1; 86:9; 131:3  
*Sin-šamuḥ*: EN.ZU-ša-mu-uḥ; 92:1; 97:3; 107:8; 120:1  
*Sin-šarrum*: EN.ZU-šar-rum; 102:3  
*Sin-tâiar*: EN.ZU-ta-a-a-ar; 37:2  
*Sin-tiâm*: EN.ZU-ti-u-um; 40:15  
*Sin-úzili*: EN.ZU-ú-zi-li; 55:1; 112:2; 112:10; 112:41; 134:2  
*Sirum*: Si-ru-um; 15:3  
*Sizî*: Si-zi-i; 106:1  
*Šili* . . . . : Ši-li . . . . . ; 22:1  
<sup>u</sup>*Šili-Adad*: Ši-li-<sup>u</sup>IM; 113:4; 149:7  
<sup>u</sup>*Šili-Damkina*: Ši-li (Šili)-<sup>u</sup>Dam-ki-na; 54:1; 92:4  
<sup>u</sup>*Šili-ilušu*: Ši-li-AN-šu; 82:19  
<sup>u</sup>*Šili-Šamaš*: Ši-li-<sup>u</sup>UD; 33:11; 49:3; 77:8; 94:3; 110:3  
<sup>u</sup>*Šili-Urra*: Šili-Ur-ra; 127:7  
<sup>u</sup>*Širu-qarrad*: <sup>u</sup>ŠIR-qar-ra-ad; 39:3  
<sup>u</sup>*Šamaš* . . . . . ; 49:19  
<sup>u</sup>*Šamaš-dînam-îdi*: <sup>u</sup>UD-di-nam-i-di; 4:7  
<sup>u</sup>*Šamaš-edû*: <sup>u</sup>UD-e?-du?-ú; 101:14  
<sup>u</sup>*Šamaš-ḥâšir*: <sup>u</sup>UD-ḥa-ši-ir; 9:11; 19:3; 20:3; 28:3; 51:3; 51:17; 58:3; 99:3; 103:2; 137:3; 142:3  
<sup>u</sup>*Šamaš-igmil*: <sup>u</sup>UD-ig-mil; 37:4

<sup>1</sup> In *BE* Vol. VI, Part 2, No. 33, line 5 (Rev.) the same verbal element appears in the name I-li-i-qu-lam, which Poebel read Ili-ibašar = "Sin will loosen." The tablet as well as the case read plainly Ili-iqulam. The meaning probably is "my god (or in the above case, Sin) has paid attention to me."

- <sup>u</sup>Šamaš-*ilu*: <sup>u</sup>UD-AN; 124:7  
<sup>u</sup>Šamaš-*lamazašu*: <sup>u</sup>UD-la-ma-za-šu; 84:3  
<sup>u</sup>Šamaš-*liwir*: <sup>u</sup>UD-li-wi-ir; 38:19; 70:1; 121:5  
<sup>u</sup>Šamaš-*ma* . . . . .: <sup>u</sup>UD-ma- . . . . .; 115:3  
<sup>u</sup>Šamaš-*mâgir*: <sup>u</sup>UD-ma-gir; 9:3  
<sup>u</sup>Šamaš-*mâlik*: <sup>u</sup>UD-ma-lik; 144:25  
<sup>u</sup>Šamaš-*mubališ*: <sup>u</sup>UD-mu-ba-li-š; 16:9; 27:3  
<sup>u</sup>Šamaš-*našir*: <sup>u</sup>UD-na-ši-ir; 19:23; 19:26; 29:3; 44:8; 113:7  
<sup>u</sup>Šamaš-*rabi*: <sup>u</sup>UD-ra-bi; 12:13  
<sup>u</sup>Šamaš-*rê'utim*: <sup>u</sup>UD-re'u-ti-i-im(?); 6:5  
*Šarrum-kîma-ilu*: *Šar-rum-ki-ma-AN*; 95:6  
*Šattia*: *Ša-at-ti-ia*; 133:15  
*Šîb-<sup>u</sup>Adad*: *Ši-ib-<sup>u</sup>IM*; 41:3  
*Šeib-<sup>(u)</sup>Sin*: *Še-ib-<sup>(u)</sup>EN.ZU*; 48:3; 105:7; 105:23; 112:4; 134:4  
*Šuli*: *Šu-li*; 97:8  
<sup>u</sup>Šulpae-*bâni*: <sup>u</sup>Šul-pa-UD.DU-ba-ni; 34:6  
*Šumi-aĥia*: *Šu-mi-a-ĥi-ia*; 27:1; 105:1  
*Šumum-libši*: *Šu-mu-um-li-ib-ši*; 8:3  
*Šunatum*: *Šu-na-tum*; 92:3  
*Šunum-ilu*: *Šu-nu-um-AN*; 8:1
- Šut* . . . . .: *Šu-ut- . . . . .-bil- . . . . .*; 49:20  
*Taktišu* (PN?): *Ta-ak-ti-šu*; 112:11  
*Taribatum*: *Ta-ri-ba-tum*; 7:6; 42:2  
*Tišanatum*: *Ti-ša-na-tum*; 50:3  
*Ūbarrum*: *Ū-bar-rum*; 83:1  
*Udbalnamĥe*: *Ud-bal-nam-ĥe*; 63:22  
*Ummi-naditum*: *Um-mi-na-di-tum*; 50:5  
*Ummi-tašu*: *Um-mi-ta-šu*; 17:25  
*Urra-gâmil*: *Ur-ra-ga-mil*; 21:3  
*Urra-išpiel*: *Ur-ra-iš-pi-el*; 67:3  
*Ūṭul-Ištar*: *Ū-ṭul-Ištar*; 63:25  
*Ūzibitum*: *Ū-zi-bi-tum*; 33:5  
*Warad-Sin*: *WARAD-EN.ZU*; f. of *Ilušu-ibišu*: 25:5; f. of *Abu-waqar*; 148:10; 148:17  
*Warad-<sup>u</sup>Šamaš*: *WARAD-<sup>u</sup>UD*; 2:2; 79:3; 114:1  
*Watar-<sup>u</sup>Šamaš*: *Wa-tar-<sup>u</sup>UD*; 10:1; 34:1; 40:3; 101:1; 114:3; 129:4  
<sup>u</sup>Zamàmà-*ilu*: <sup>u</sup>Za-mà-mà-AN; 86:5  
*Ziĥâ*: *Zi-ĥa-a*; 43:1  
*Ziatum*: *Zi-ia-tum*; 84:1; 118:1  
*Zizia*: *Zi-zi-ia*; 146:1  
. . . . .-*ba-nu*; 122:1  
. . . . .-*i-li*; 48:7  
. . . . .-*ip-pa?*- . . . . .; 30:3  
. . . . .-*ša?-na-A-a*; 33:1  
. . . . .-*ri?-Sin*; 84:4  
. . . . .-*zi- . . . . .*; 122:3

## B. List of Countries, Cities, Villages, Walls, Rivers and Canals.

- Adab* (UD.NUN)<sup>ki</sup>, 19:22; 51:6  
*âlu<sup>ki</sup> Aĥanuta*, 112:33; 112:43  
*Amurru*, 118:10  
*Bâbili* (KA.DINGIR.RA)<sup>ki</sup>, 25:3; 123:13
- âlu<sup>ki</sup> Dâmiq-ilišu*, 130:20  
<sup>u</sup>Dibubu<sup>ki</sup>, 118:7  
*DUG.GAR<sup>ki</sup>*, 32:5; 51:27; 52:12; 52:21; 52:35; 117:21; 117:22; 124:17; 140:19

*Dûr-Aššaba*<sup>ki</sup>, 150:22  
*Dûr-gurgurri* (BAD.URUDU.-  
 NAGAR)<sup>ki</sup>, 39:6  
*Dûr-Simmurum*, 150:18  
*Dûr-Sin-mubališ*, 2:15  
*Edîna*, 152:13  
<sup>ai</sup>*Gar-šamaš*<sup>ki</sup>, 128:9  
*Ik?*.....*ib*<sup>ki</sup>, 85:5  
*Jamutbali(m)*, 49:12; 134:11  
*Kâr-šamaš*, 144:5  
<sup>ai</sup>*Kiš*<sup>ki</sup>, 4:18; 118:5  
*Lagaš*(ŠIR.PUR.LA)<sup>ki</sup>, 47:7  
*Larsa*(UD.UNU)<sup>ki</sup>, 56:7; 89:3; 94:6;  
 104:9; 129:13; 132:8; 143:7  
<sup>ai</sup>*Manum-kî[ma-X]*, 132:11  
<sup>ai</sup>*Marduk-râimi*<sup>ki</sup>, 51:21

*Nâr-Adad*, 130:3  
*Nâr-mê-Ellilla*, 83:13  
*Qišra-Ea*, 110:4  
*Rabikum*<sup>ki</sup>, 12:6; 12:11  
<sup>ai</sup>*Rahabu*<sup>ki</sup>, 150:15  
*Sippar*(UD.KIB.NUN)<sup>ki</sup>, 117:8; 117:  
 10; 117:26; 144:9  
<sup>ŠA-malahu</sup><sup>ki</sup>, (ŠA-MÁ.DU.DU)<sup>ki</sup>, 3:5  
<sup>Šagda-inpá</sup><sup>(ki)</sup>, 140:10; 140:18  
<sup>âlu</sup><sup>ki</sup>*Šarara*, 150:23  
*Tubišik*<sup>ki</sup>(?) , 2:17  
*Tubliaš*(EŠ.NUN.NA)<sup>ki</sup>, 127:14; 143:  
 6; 143:9  
*Zumu-alhadu*<sup>ki</sup>, 117:17; 117:19; 117:  
 23  
 .....*kar?lik-ku*<sup>ki</sup>, 62:14

### C. Names of Gods.

*Abâ*: <sup>ai</sup>*A-ba-a*  
 PN: *Martu-Abâ*  
*Adad*: <sup>ai</sup>*IM*  
 41:4; 94:6; 131: seal  
 PN: *Adad-ra*....., *-rim-ili*, *-êriš*,  
*-šar-ili*, *-šarrum*; *Abil*, *Awil*,  
*Ibni*, *Idin*, *Mannum-kîma*,  
*Mâr*, *Nûr*, *Rim*, *Šili-Adad*  
*Aia*: <sup>(w)</sup>*A-a*  
 64:4  
 PN: *Ahum*,... *šana-Aa*  
*Amurrum*: <sup>ai</sup>*MAR.TU*  
 PN: *Amurrum-ibnišu*; *Abi*, *Abil*,  
*Idin-Amurrum*  
*Amurrum ilka*: <sup>ai</sup>*MAR.TU il-ka*  
 1:5; 1:37; 38:2  
*Anu*: <sup>ai</sup>*A-nu*  
 PN: <sup>ai</sup>*Anu-mubališ*

*Bau*: <sup>ai</sup>*Ba-ú*  
 PN: *Abil-Bau*  
*Baš*: *Ba-aš*  
 PN: *Ba-aš-ilu*  
*Dagan*: <sup>ai</sup>*Da-gan*  
 133:3  
 PN: *Imgur-Dagan*  
*Damkina*: <sup>ai</sup>*Dam-ki-na*  
 PN: *Šili-Damkina*  
*Ea*: *E-a* (<sup>ai</sup>*E-a*)  
 PN: *Ea-šulul-šu*, *-gâmil*, *-tribam*,  
*-nâšir*, *-šarram*, *-šili*; *Awil*, *Ibni*,  
*Idin*, *Ili*, *Ini*, *Libit-Ea*  
*Enlil*: *Enlil-la*  
 83:13  
*Ezinu*: <sup>ai</sup>*ŠE.TER*  
 112:5; 134:5  
*Gálgála*: *Gál-gál-la*  
 1:5; 1:37

*Gula*: "Gu-la

PN: *Nabi*-<sup>"</sup>*Gula*

*Ḥamutam*: "Ḥamutam

PN: "Ḥamutam

*Ḥani*: "Ḥa-ni

PN: "Ḥani-mušalim

*Ilabrat*: "NIN.ŠUBUR

48:4; 132:4

PN: *Ibi*-<sup>"</sup>*Ilabrat*

*Il-Ištar* (or *Aširta*) = אל-עִשְׁתָּרְתָּ, אל-עִסְתָּרְתָּ;

1:5; 1:37

*Ištar*: *Ištar*, (<sup>"</sup>*Ištar*)

43:4

PN: *Ištar-šumu*; *Awîl*-, *Ibku*-,

*Kurdi*-, *Mâr*-, *Útul-Ištar*

*Lugal-banda*: "Lugal-mar-da

138:4

*Marduk*: "AMAR.UD

2:3; 6:4; 11:3; 14:4; 19:26; 25:4;

30:4; 31:4; 38:6; 42:3; 46:5; 52:

3; 62:4; 62:9; 68:4; 70:4; 71:4;

78:3; 79:4; 81:4; 82:3; 97:4; 98:

4; 105:4; 106:4; 109:4; 117:4;

119:4; 123:4; 125:3; 127:4; 139:

4; 142:4; 144:3; 146:4; 148:4;

151:4

PN: *Marduk*-....., *-bâni*, *-la-*

*mazašu*, *-muštal*, *-mušalim*,

*-nâšir*, *-rahi*...; *Etelpî*-, *Lûmur-*

*ša*-, *Riša*-<sup>"</sup>*Marduk*

*Nabium*: "Na-bi-um

38:2

PN: *Nabium-mâlik*; *-waqar*;

*Awîl*-, *Etel-pî-Nabium*

*Nanâ*: "Na-na-a

PN: *Idin*-<sup>"</sup>*Nanâ*

*Nannar*: "ŠEŠ<sup>ki</sup>

PN: *Awat*-, *Awêl*-<sup>"</sup>*Nannar*

*Nergal*: "NE.UNU.GAL

21:4; 39:4; 72:4; 114:4; 129:1;

150:3

*Ningirsu*: "Nin-gir-su

126:5

*Ningišzida*: "Nin-giš-zi-da

PN: "Ningišzida

*Ninuba*.....: "Ni-nu-ba-.....

61:4

*Sin*: EN.ZU, "EN.ZU, XXX

32:5; 32:8; 52:13; 52:22; 52:28;

63:4; 103:35

PN: *Sin*-.....; *-aba*, *-abu-*

*kullim*, *-abum*, *-aiabaš*, *-bêl-ili*,

*-bilah*, *-duršu*, *-êribam*, *-êriš*,

*-galdu*, *-gâmil*, *-i*....., *-idinnam*,

*-ilišu*, *-iqišam*, *-iqulam*, *-ilu*, *-iš-*

*meanni*, *-imguranni*, *-ippalzam*,

*-itûram*, *-itašu*, *-li*....., *-lîrik*,

*-mâgir*, *-mâlik*, *-manse*, *-mailu*,

*-muballit*, *-mušalim*, *-muštal*,

*-nada*, *-natum*, *wedu*, *-rabi*,

*-rîmeni*, *-šamuḫ*, *-šarrum*, *-tâiar*,

*-tiûm*, *-ûzili*; *Abil*-, *Êribam*-, *Ibi*-,

*Igmil*-, *Litûr*-, *Luštamar*-, *Nabi*-,

*Šeib*-, *Warad-Sin*

*Šamaš*: "UD

1:5; 1:37; 2:3; 3:4; 5:4; 6:4; 7:4;

8:4; 9:4; 10:4; 11:3; 13:5; 14:4;

15:4; 17:4; 18:3; 19:4; 20:4; 21:

4; 25:4; 26:4; 27:4; 28:4; 30:4;

31:4; 33:4; 34:3; 35:4; 36:4;

38:6; 39:4; 40:4; 41:4; 42:3; 46:

5; 47:4; 48:4; 51:4; 52:3; 53:4;

<p>54:5; 55:3; 58:4; 60:4; 61:4; 62: 4; 62:9; 63:4; 64:4; 66:4; 68:4; 69:4; 70:4; 71:4; 75:4; 78:3; 79: 4; 80:4; 81:4; 82:3; 85:4; 87:4; 88:4; 89:4; 92:8; 97:4; 98:4; 99: 4; 101:4; 102:6; 103:3; 104:4; 105:4; 106:4; 107:4; 109:4; 112: 5; 114:4; 117:4; 119:4; 120:4; 122:4; 123:4; 125:3; 126:1; 126: 5; 127:4; 129:5; 129:10; 131:4; 132:4; 133:3; 134:5; 137:4; 138: 4; 139:4; 142:4; 143:4; 144:3; 146:4; 148:4; 150:3; 151:4</p> <p>PN: Šamaš-....., -dīnam-īdi, -edū, -ḥāšir, -gāmīl, -īlu, -lama- zašu, -liwir, -ma....., -māgir, -mālik, -mubalīt, -nāšir, -rabi,</p>	<p>-re'utim; Abil-, Ḥadi-amēr-, Ibi-, Mannum-kīma-, Nabi-, Šili-, Warad-, Watar-Šamaš</p> <p>Šulpaē: "ŠUL.PA.UD.DU PN: Šulpaē-bāni</p> <p>Širu: "ŠIR PN: Širu-qarrad</p> <p>TAK ēšara: "TAK Ê.ŠA.RA 15:4</p> <p>Tišpak: "Tišpak 143:4; 143:6</p> <p>Urra: Ur-ra PN: Urra-gāmīl, išpiel; Idin, KA- ša-Urra</p> <p>Zamàmà: "Za-mà-mà 43:4 PN: Zamàmà-īlu; Luštamar-Za- màmà</p>
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1	<i>Sin-mágir</i>	<i>Ibku-Ištar ù Sin-itáram</i>	4519
2	<i>Aḥum-waqar ù Abil-<sup>i</sup>Šamaš</i>	<i>Warad-<sup>i</sup>Šamaš</i>	5458
3	..... ù .....	<i>Lámur-ša-<sup>i</sup>Marduk</i>	5465
4	<i>Sin-éribam</i>	<i>Sin-mágir</i>	5474
5	<i>Nár-<sup>i</sup>Šamaš</i>	<i>Sin-bél-ablim</i>	6135
6	<i>Sin-idinnam</i>	<i><sup>i</sup>Marduk-mušalim</i>	4527
7	<i>Bala</i>	<i>Kubbutia</i>	4541
8	<i>Šunum-ilu</i>	<i>Šumum-libši</i>	4540
9	<i>Sin-tribam</i>	<i><sup>i</sup>Šamaš-mágir</i>	6123
10	<i>Watar-<sup>i</sup>Šamaš</i>	<i>Ilušu-ibnišu</i>	4559
11	<i>Nabi-<sup>i</sup>Ša[maš]</i>	<i><sup>i</sup>Marduk-[nášir]</i>	4546
12	<i>Sin-li.....</i>	<i>Ili-rábi</i>	5459
13	<i>Nabi-<sup>i</sup>Gula ù Balmunamḫe</i>	<i>Sin-aiabaš</i>	6129
14	<i>Na[bi-<sup>i</sup>Šamaš]</i>	<i><sup>i</sup>Marduk-ná[šir]</i>	7012
15	<i>Elmešum</i>	<i>Sirum</i>	4516
16	<i>Bélitia</i>	<i>Sin-abum</i>	4523
17	<i>Dadá</i>	<i>Iluma-ilie</i>	4564
18	<i><sup>i</sup>Anu-mubaliṭ</i>	<i>Ea-šulul-šu</i>	4579
19	<i>Sin-ériš ù Ibi-Sin</i>	<i><sup>i</sup>Šamaš-ḫášir</i>	5589
20	<i>Bélšunu</i>	<i><sup>i</sup>Šamaš-ḫášir</i>	7062
21	<i>Bélia</i>	<i>Urra-gámil</i>	4505
22	<i>Šili.....</i>	<i>Gim[illu]m</i>	5470
23	<i>Sin-iqšam</i>	<i>Núr-<sup>i</sup>Adad</i>	4529
24	<i>KA-ša-Urra</i>	<i>Gati-iluma</i>	5461
25	<i>Muḫaddum</i>	<i>daianē<sup>mei</sup> Bábili<sup>ki</sup></i>	5463
26	<i>Béli</i>	<i>Ili-ippalzam</i>	4554
27	<i>Šumi-aḫia</i>	<i><sup>i</sup>Šamaš-mubaliṭ</i>	5460
28	<i>Bélšunu</i>	<i><sup>i</sup>Šamaš-ḫášir</i>	4545
29	<i>Awil-ilu</i>	<i><sup>i</sup>Šamaš-nášir</i>	5472
30	<i><sup>i</sup>Adad-ra.....</i>	<i>Ib.....</i>	6127
31	<i>Kunna</i>	<i>Muḫuški</i>	4568
32	<i>Luštamar-<sup>i</sup>Zamàmà ù Bélanum</i>	<i>Ḥammurabi</i>	4521
33	....-ša?-na-Aia	<i>Dapinum</i>	4569
34	<i>Watar-<sup>i</sup>Šamaš</i>	<i>Sin-muštal</i>	4510
35	<i>Awil-<sup>i</sup>Adad</i>	<i>Abil-<sup>i</sup>Šamaš</i>	4560
36	<i>Abia</i>	<i>Abá</i>	4534
37	<i>Igmil-Sin ù Sin-táiar</i>	<i><sup>i</sup>Šamaš-gámil</i>	5592

H. F. LUTZ—EARLY BABYLONIAN LETTERS FROM LARSA 39

Text No.	Addressed to	Sent by	Catalog YBC
38	[Awt]lim	Ibi- <sup>i1</sup> Ilabrat	4587
39	Abum-waqar	<sup>i1</sup> Širu-qarrad	5591
40	Inbi-ilišu	Watar- <sup>i1</sup> Šamaš	4518
41	Adá	Šib- <sup>i1</sup> Adad	4508
42	Šabiria	Taribatum	4566
43	Ziḥá	Sin-idinnam	4583
44	Eriri	Nabi- <sup>i1</sup> Sin	4507
45	Idinnam	Sin-.....	4577
46	Awilim	<sup>i1</sup> Marduk-báni	6119
47	Ini- <sup>i1</sup> Sin	<sup>i1</sup> Sin-imaguranni	5588
48	Lalutum	Šeib-Sin	4562
49	Bēlia	Šili- <sup>i1</sup> Šamaš	6141
50	Munawirum	Tišanatam	6131
51	Bēlšunu	<sup>i1</sup> Šamaš-ḥášir	4550
52	Bel[t]i	Munawirum	7015
53	..... à Irzia	Nabi- <sup>i1</sup> Šamaš	6998
54	Šili- <sup>i1</sup> Damkina à Ilušu-báni	Libur-šadūni	6124
55	Sin-úzili	Dadá	7042
56	Sin-iqšam	Nár- <sup>i1</sup> Adad	4548
57	Ilu-da.....	Awil- <sup>i1</sup> Nabium	5466
58	Bēlšunu	<sup>i1</sup> Šamaš-ḥášir	6126
59	Bēlia	Samia	5469
60	<sup>i1</sup> Anu-mubaliṭ	Ea-šulul-šu	6125
61	Ummia	Iltani	4501
62	Awilim	Awil- <sup>i1</sup> Ea	4572
63	Sin-nada	Libit	6133
64	Sin-išmeanni	Sabitum	4580
65	Sin-iqšam	Sin-rabi	5467
66	Bēlšunu	Kurdi-Ištar	4514
67	Sin-mušalim	Urra-išpiel	4585
68	Ibni- <sup>i1</sup> Adad	Awil- <sup>i1</sup> Na[bium]	4563
69	Ibku-Ištar	Ili-ippalzam	4567
70	<sup>i1</sup> Šamaš-liwir	Ili-iqšam	4515
71	Awilia	Etel-pi- <sup>i1</sup> Nabium	4556
72	Abia	Sin-ēriš	4509
73	Ibia	Aḥum-Aia	4531
74	Sin-iqšam	Sin-idinnam	4543
75	Martu- <sup>i1</sup> Abá	Ilušu-ibnišu	4544
76	Muḥaddum	<sup>i1</sup> Marduk-mušalim	7022
77	Ili-muṭir à Ea-šili	Balmunamḥe	5462
78	Bēlia	Sin-gámil	5471
79	Abil- <sup>i1</sup> Šamaš à madūtīm	Warad- <sup>i1</sup> Šamaš à Kamnia	7010
80	Kulira....	Sin-galdu	4506
81	Babá	Munawirum	5468
82	Bēlia	Sin-idinnam	4520



Text No.	Addressed to	Sent by	Catalog YBC
83	<i>Ūbarrum</i>	<i>Amēl-<sup>i1</sup>Nannar</i>	7060
84	<i>Zijatun</i>	<i><sup>i1</sup>Šamaš-lamazašu</i>	4524
85	<i>Bēšunu</i>	[ <i><sup>i1</sup>Samas-ḥāšir</i> ]	5050
86	<i>Sin-rīmeni ù Abu-waqar</i>	<i><sup>i1</sup>Zamāmā-ilu</i>	6121
87	<i>Nabi-<sup>i1</sup>Šamaš</i>	<i><sup>i1</sup>Adad-rīm-ili</i>	4542
88	[ <i>I</i> ] <i>din-Ea</i>	<i>Sin-ēriš</i>	4512
89	<i>Ablum</i>	<i>Mār-Larsa<sup>ki</sup></i>	4565
90	<i>Bēlia</i>	<i>Abi-asdt</i>	4537
91	<i>Sin-[i]qīšam</i>	[ <i>Nūr-<sup>i1</sup>Adad</i> ]	4530
92	<i>Sin-šamuḥ <sup>i1</sup>Adad-šarrum Šunatum</i> <i>Šili-<sup>i1</sup>Damkina ù madūtīm</i>	<i>Gimillum</i>	6138
93	<i>Abia ù belia</i>	<i>Idin-<sup>i1</sup>Adad</i>	4552
94	<i>Bēlia</i>	<i>Šili-<sup>i1</sup>Šamaš</i>	6122
95	<i>Ani-lūmur Abil-<sup>i1</sup>Amurrim Awil-</i> <i>Ištar ù madūtīm</i>	<i>Šarrum-kīma-ili ù Sin-līrik</i>	6132
96	<i>Balmenamḥi</i>	<i>Liku-<sup>i1</sup> ?</i>	4551
97	<i>Šabirini</i>	<i>Sin-šamuḥ ù madūtīm</i>	4525
98	<i><sup>i1</sup>Marduk-muš[tal]</i>	<i><sup>i1</sup>Marduk-mušalim</i>	4513
99	<i>Bēšunu</i>	<i><sup>i1</sup>Šamaš-ḥāšir</i>	4579
100	<i>Amāt-<sup>i1</sup>Nannar</i>	<i>Lalatum</i>	6140
101	<i>Watar-<sup>i1</sup>Šamaš</i>	<i>Dadaba</i>	7011
102	<i>Munawirum</i>	<i>Sin-šarrum Abil-jatum ù Idinnam</i>	6139
103	<i>Bēšunu</i>	<i><sup>i1</sup>Šamaš-ḥāšir</i>	6835
104	<i>Ku . . . . .</i>	. . . . .	7008
105	<i>Šumi-aḥia</i>	<i><sup>i1</sup>Nabium-mālik</i>	4570
106	<i>Sizi ù Attia</i>	<i>Ibiq-nār-kimḥi</i>	4581
107	<i>Bāš-ilu</i>	<i>Ilušu-nāšir</i>	7063
108	<i>Ea-gāmil</i>	<i>Sin-mailu</i>	6128
109	<i>Akil<sup>meš</sup> Amurrim, akil . . .</i>	<i>Rabianum ù šibut ālim<sup>ki</sup></i>	5590
110	<i>Bēlia</i>	<i>Šili-<sup>i1</sup>Šamaš</i>	4526
111	. . . . .	. . . . .	6120
112	<i>Dadā ù <sup>i1</sup>Sin-ūzili</i>	<i>Šeib-<sup>i1</sup>Sin</i>	5489
113	<i>Nūr-<sup>i1</sup>Šamaš Awil-<sup>i1</sup>Adad Sin-bilaḥ</i> <i>Šili-<sup>i1</sup>Adad ù PA.NAM.Ū.UD<sup>meš</sup></i> (= <i>madūtīm?</i> )	<i><sup>i1</sup>Šamaš-nāšir</i>	4549
114	<i>Warad-<sup>i1</sup>Šamaš</i>	<i>Watar-<sup>i1</sup>Šamaš</i>	5464
115	. . . . .	<i><sup>i1</sup>Šamaš-ma . . . . .</i>	4528
116	<i>Idin-Urra</i>	<i>Sin-māgir</i>	4533
117	<i>Awilim</i>	<i>Elmeštum</i>	4538
118	<i>Zijatun</i>	<i><sup>i1</sup>Sin-manse</i>	4571
119	<i>Awilim</i>	<i><sup>i1</sup>Marduk-nāšir</i>	4558
120	<i>Sin-šamuḥ</i>	<i>Etel-pi-<sup>i1</sup>Marduk</i>	7061
121	<i>Idin-Urra</i>	<i>Sin-māgir</i>	4532
122	. . . . . <i>banu</i>	. . . . . <i>zi . . . . .</i>	4535
123	<i>Bēlanum</i>	<i>Munawirum</i>	6137

H. F. LUTZ—EARLY BABYLONIAN LETTERS FROM LARSA 41

Text No.	Addressed to	Sent by	Catalog YBC
124	<i>Aḫu-waqar</i>	<i>Aḫuni</i>	4557
125	<i>Nabi-<sup>i</sup>Šamaš</i>	<sup>i</sup> <i>Marduk-nāšir</i>	4536
126	<i>Awilim</i>	<i>Ili-iqīšam</i>	4573
127	<i>Nabi-<sup>i</sup>Šamaš</i>	<sup>i</sup> <i>Marduk-nāšir</i>	6130
128	<i>Idin-Urra</i>	<i>Sin-māgir</i>	4575
129	<i>AB. AB. UL</i>	<i>Watar-<sup>i</sup>Šamaš</i>	4561
130	<i>Šurim</i>		4553
131	<sup>i</sup> <i>Adad-ēriš</i>	<sup>i</sup> <i>Sin-rtmeni</i>	5473
132	<i>Ibi-<sup>i</sup>Šamaš</i>	<i>Ēribam-Sin</i>	4586
133	<i>Abia</i>	.....	4513
134	<i>Dadā ū <sup>i</sup>Sin-ūzili</i>	<i>Seib-<sup>i</sup>Sin</i>	4522
135	<i>Ili-ippalzam</i>	<i>Ḫāzirim (?)</i>	6833
136	<i>Sin-iqīšam</i>	<i>Idin-Sin</i>	6997
137	<i>Bēlšunu</i>	<sup>i</sup> <i>Šamaš-ḫāšir</i>	7014
138	<i>Ēku-Urra</i>	<i>Imgur-<sup>i</sup>Dagan</i>	6999
139	<i>Dān-ilu ū Inbi-Sin</i>	<i>Sani</i>	4582
140	<i>Bēlia</i>	<i>Awil-ilu</i>	6136
141	<i>Ilu-abia</i>	<i>Abil-<sup>i</sup>Adad</i>	4578
142	<i>Bēlšunu</i>	<sup>i</sup> <i>Šamaš-ḫāšir</i>	4574
143	<i>Arium-waqar ū Abil-<sup>i</sup>Šamaš</i>	<i>Ibkuša</i>	4555
144	<i>Nabi-<sup>i</sup>Šamaš</i>	<sup>i</sup> <i>Marduk-nāšir</i>	7013
145	<i>Pirḫum</i>		7016
146	<i>Zizia</i>	<i>Ili-idinnam</i>	7006
147	<i>Ištā</i>	<i>Mār-Ištar</i>	6836
148	<i>Āttā</i>	<i>Abu-waqar</i>	7002
149	<i>Abu-waqar</i>	<i>Aḫu-waqar</i>	7007
150	<i>Bilā</i>	<i>Sin-mušalim</i>	6134
151	<i>Šabiria</i>	<i>Sin-itašu</i>	7059
152	<i>KĀ-ša-Ištar</i>	<i>Iranum</i>	4504



## **AUTOGRAPHED TEXTS**









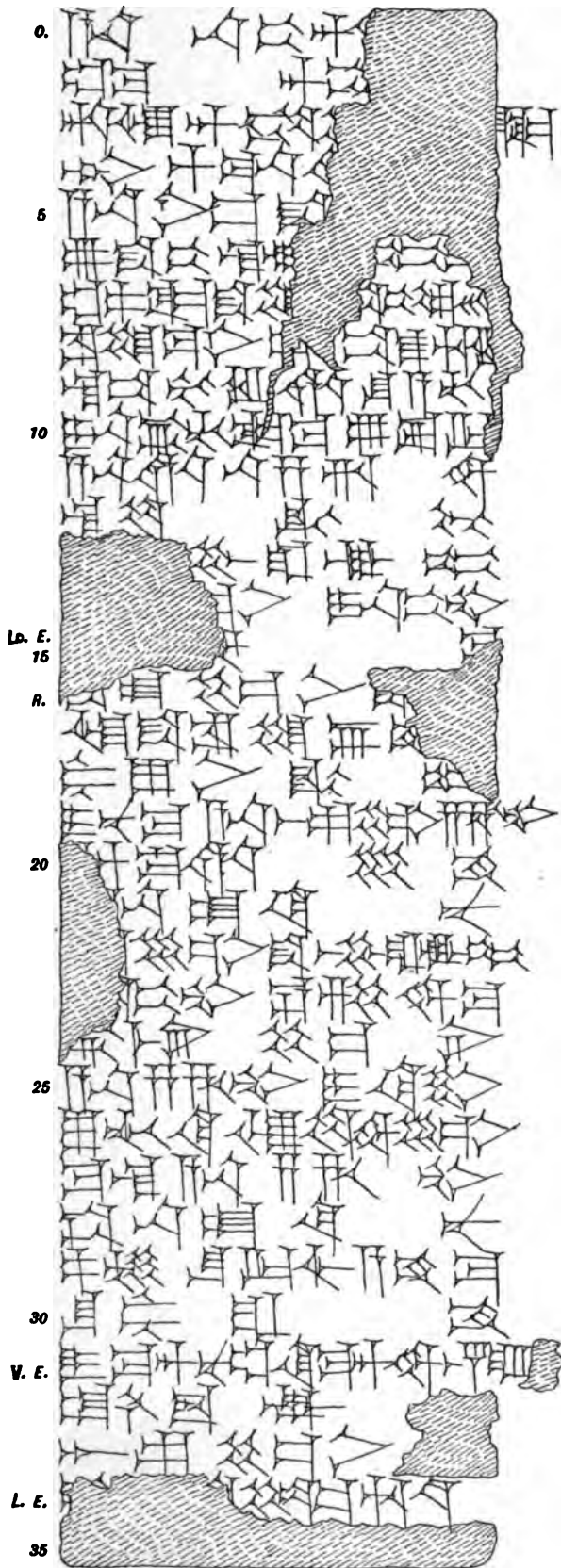




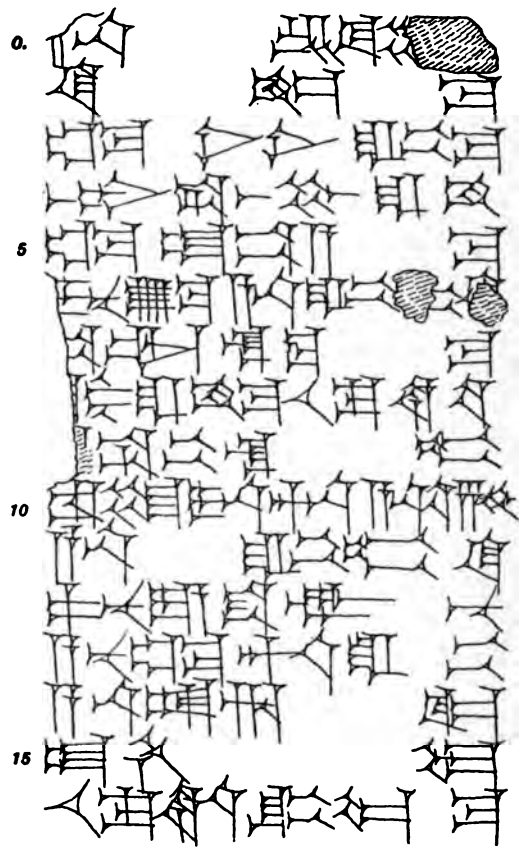




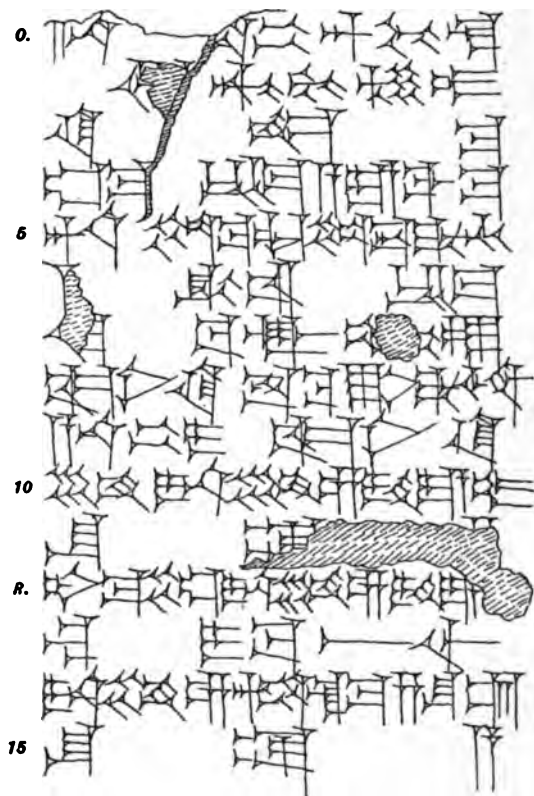
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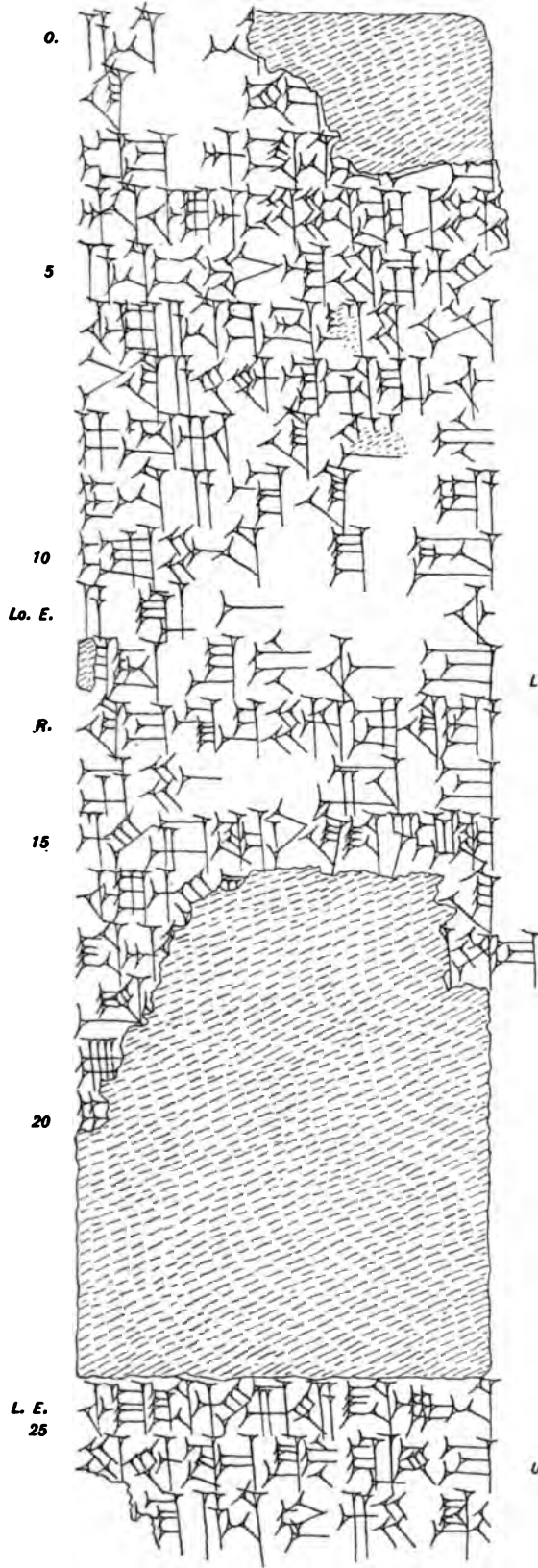


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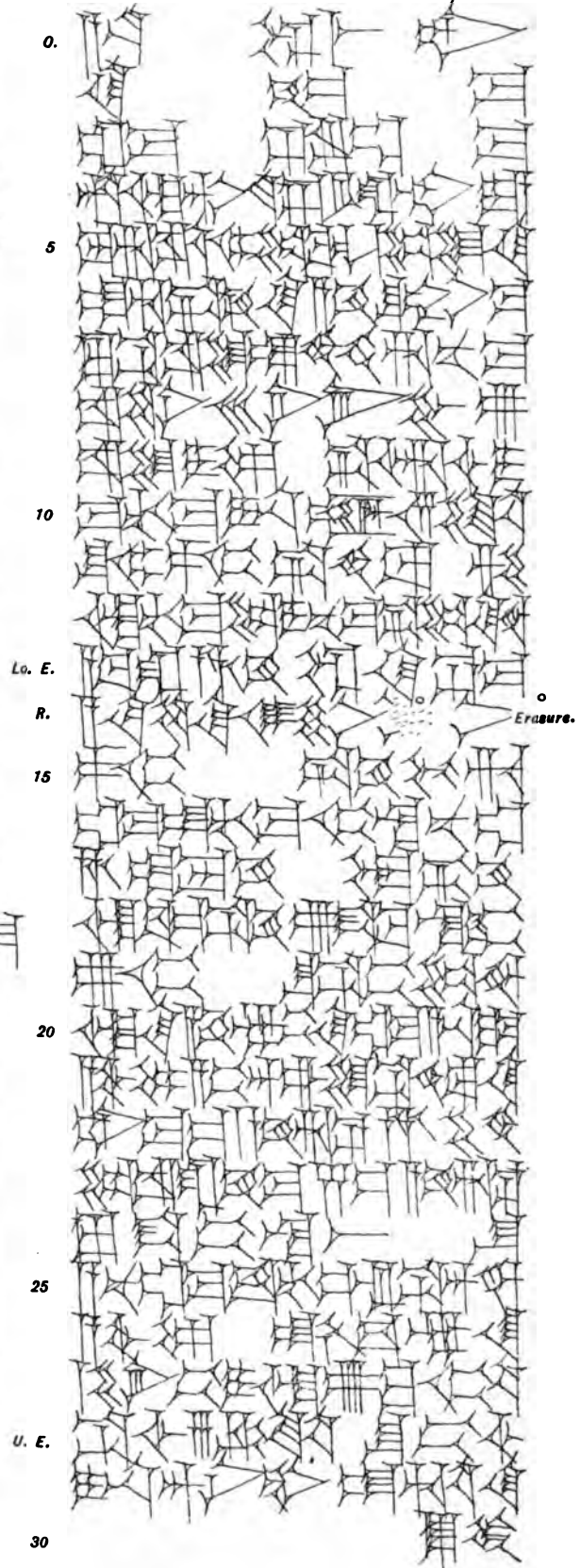




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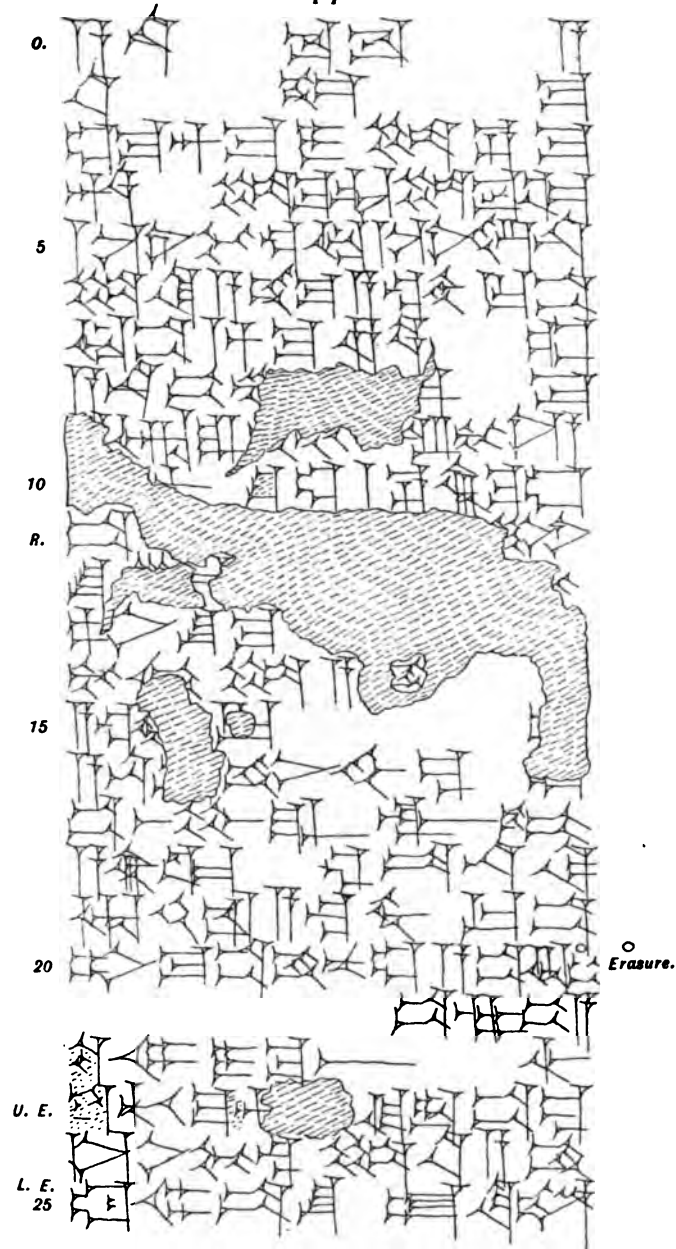




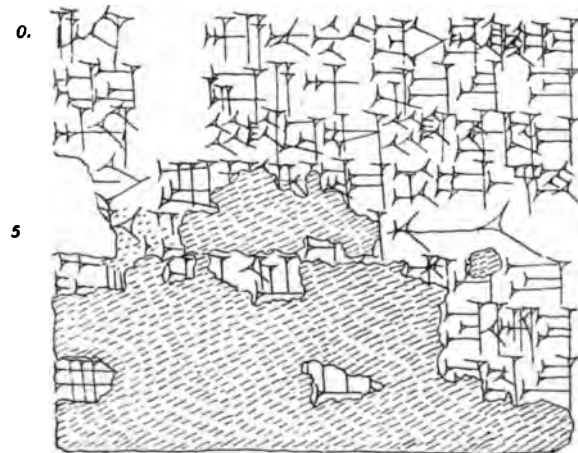




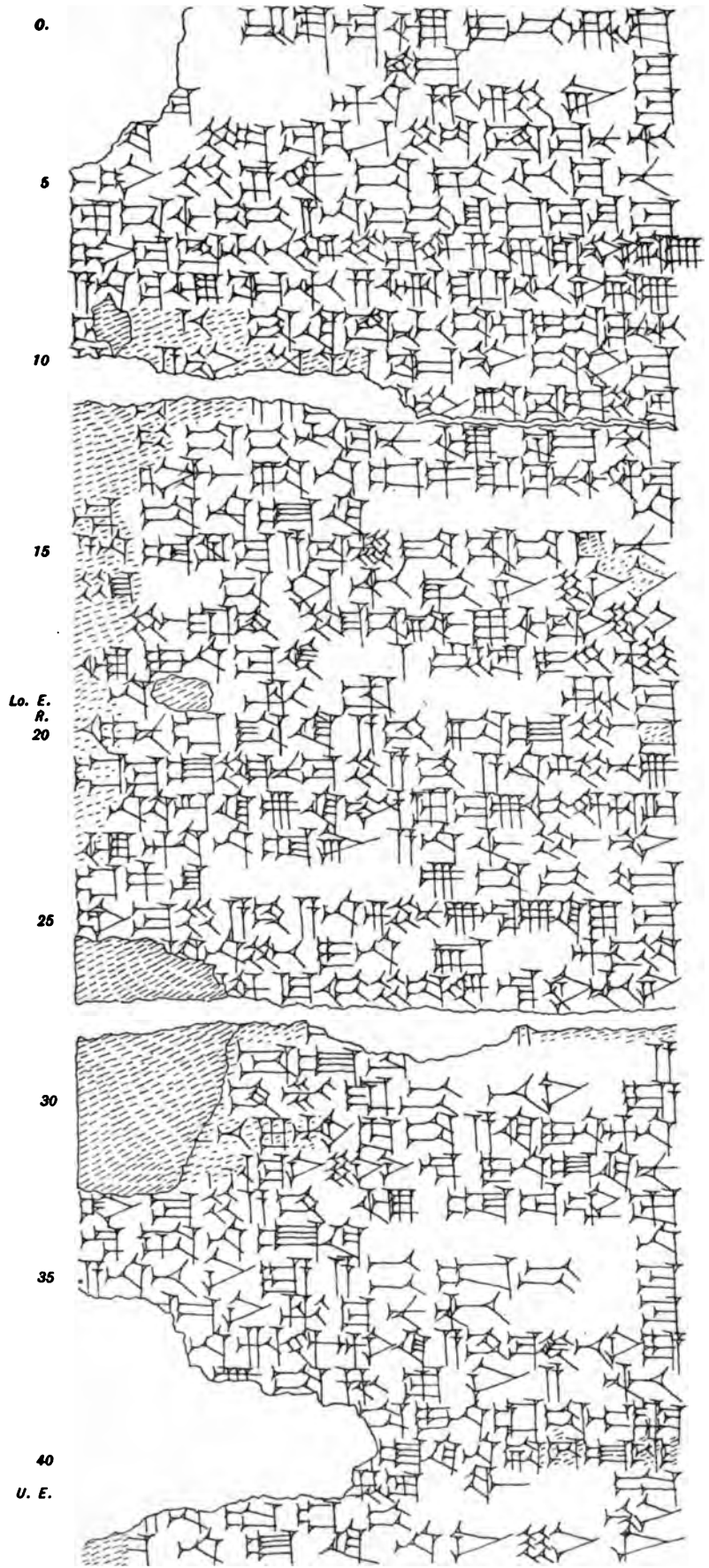
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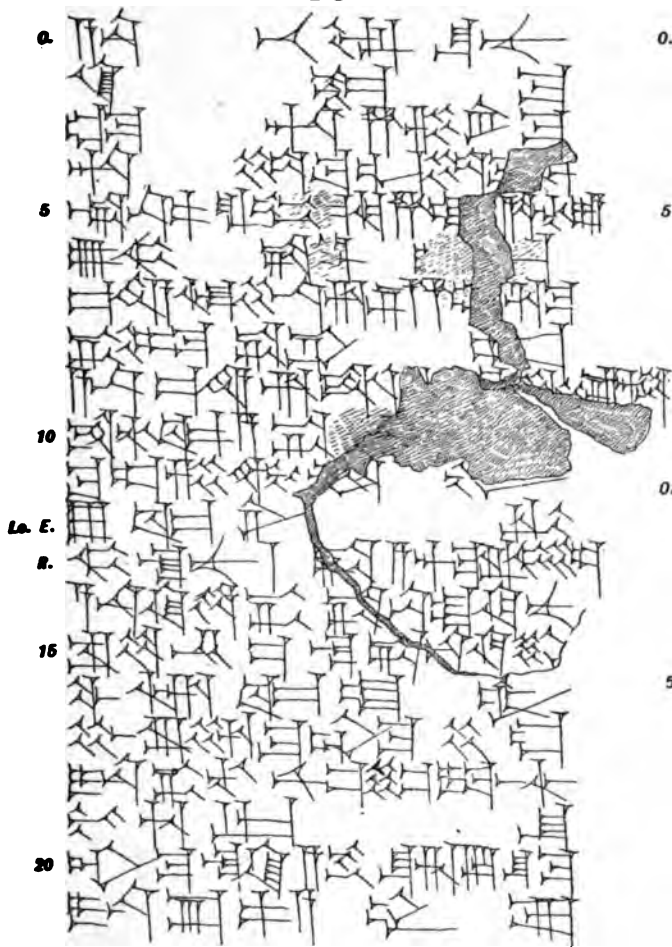




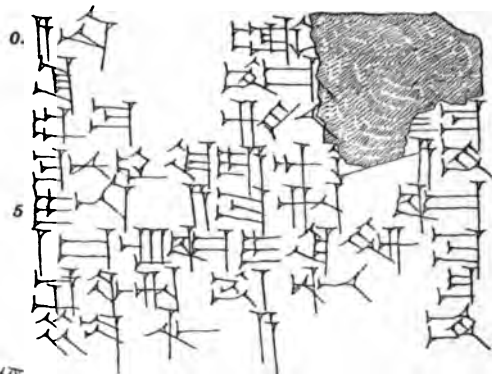




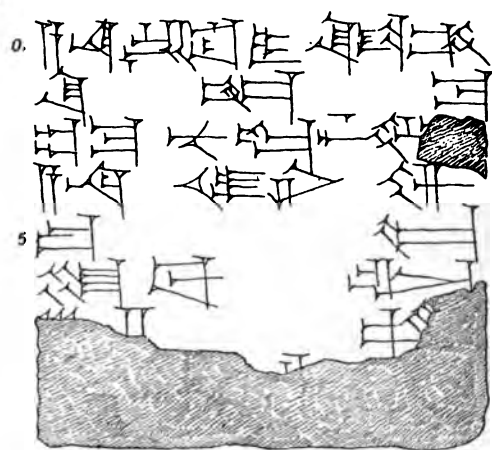
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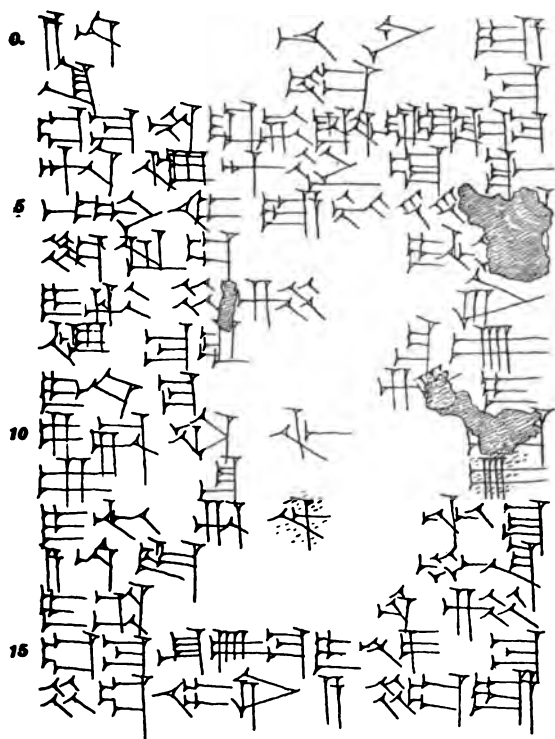
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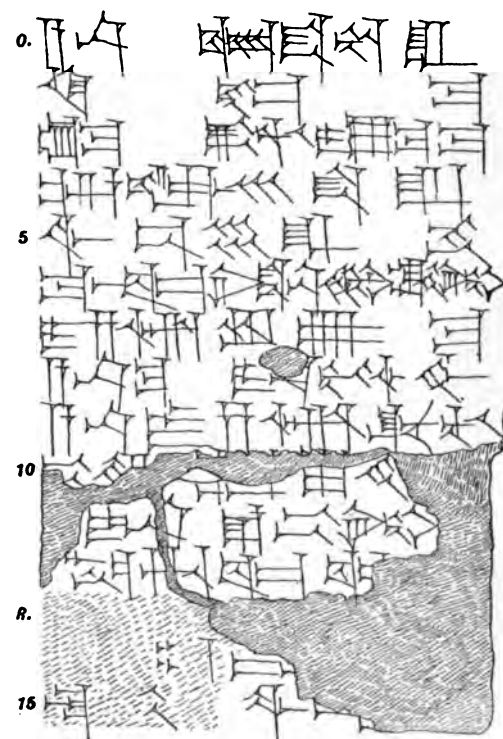
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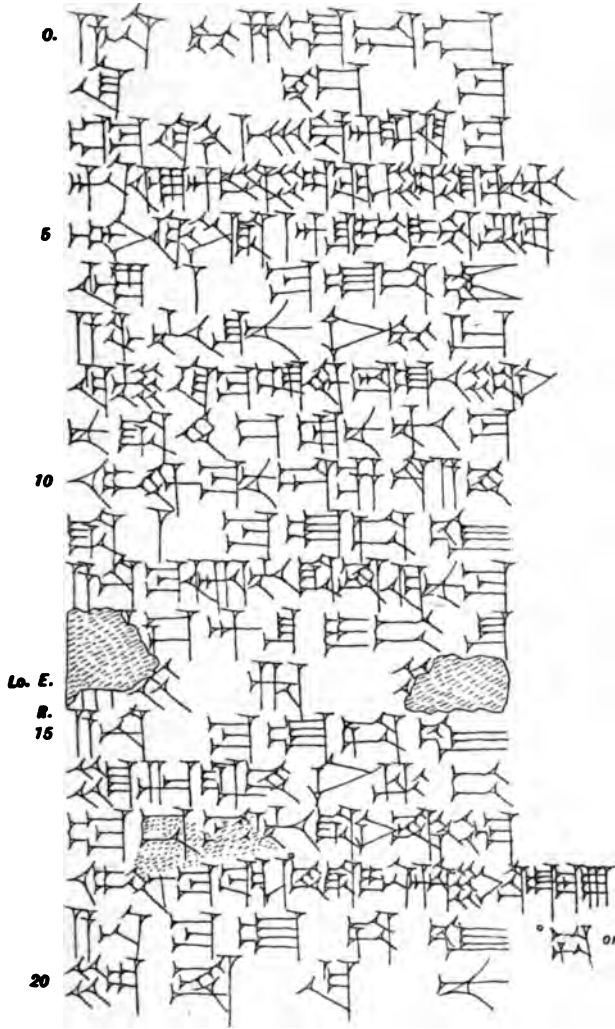


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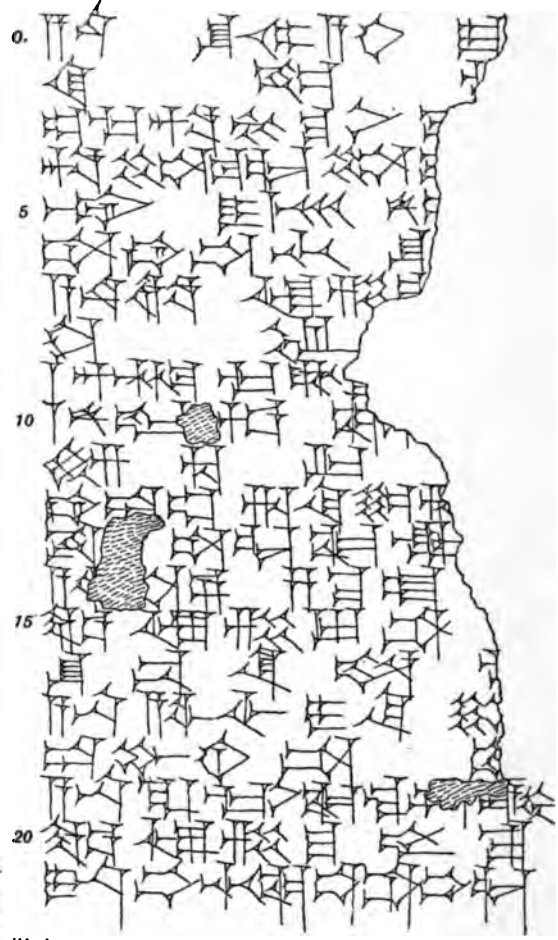




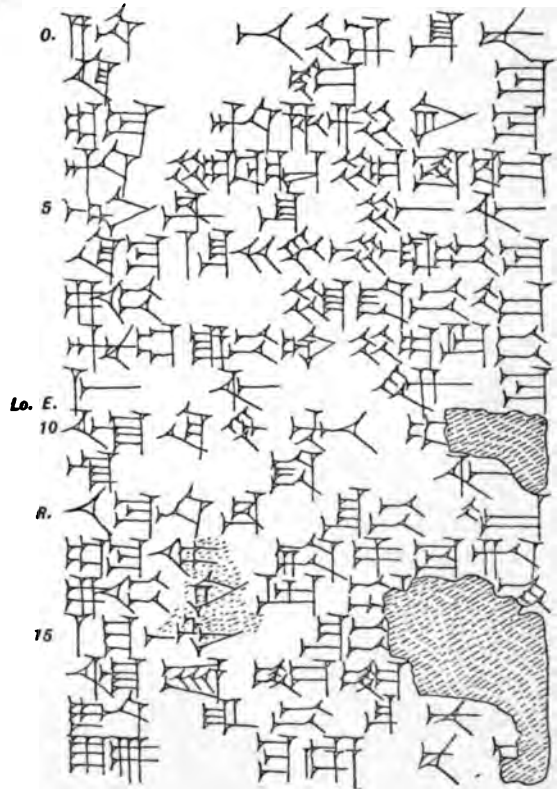
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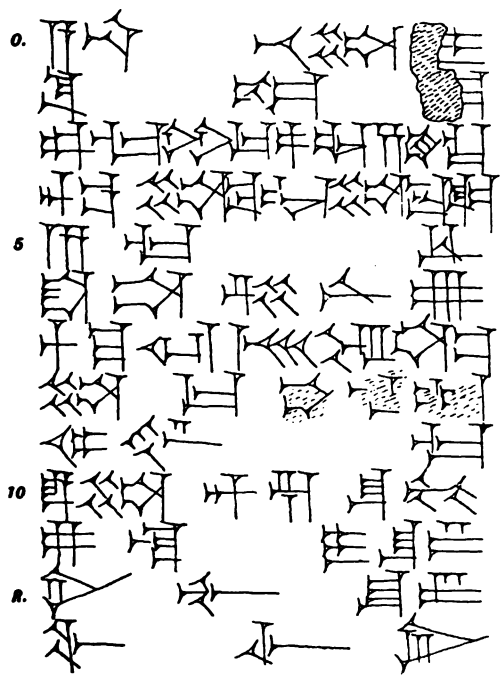
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26

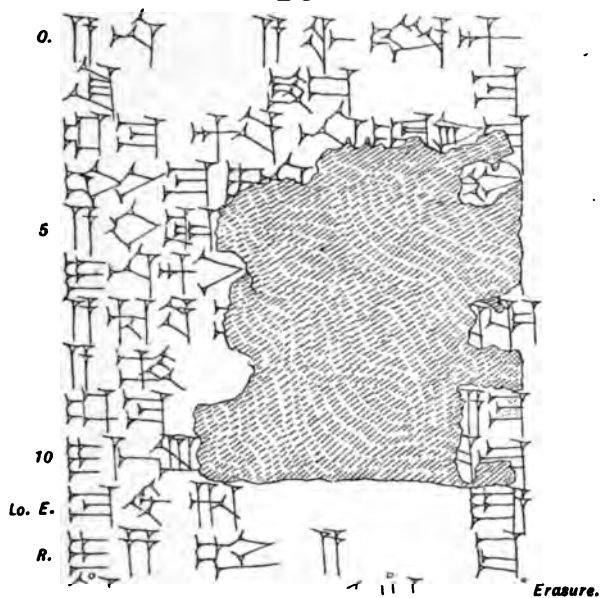


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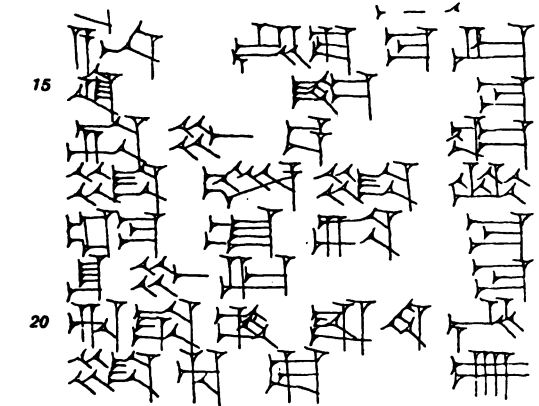




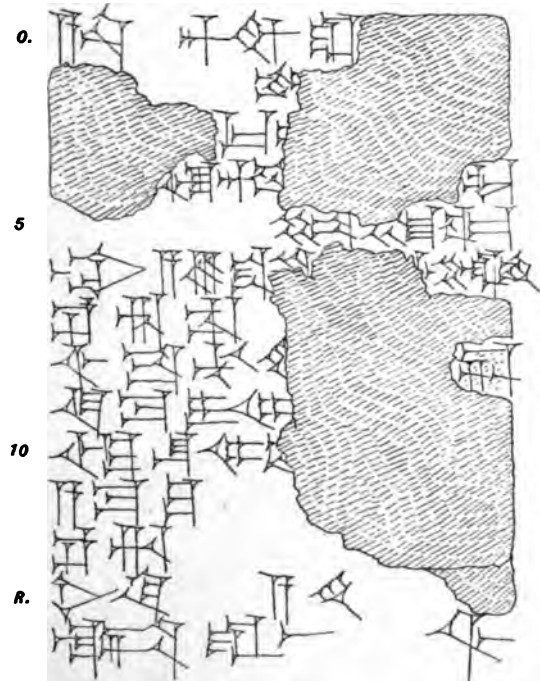
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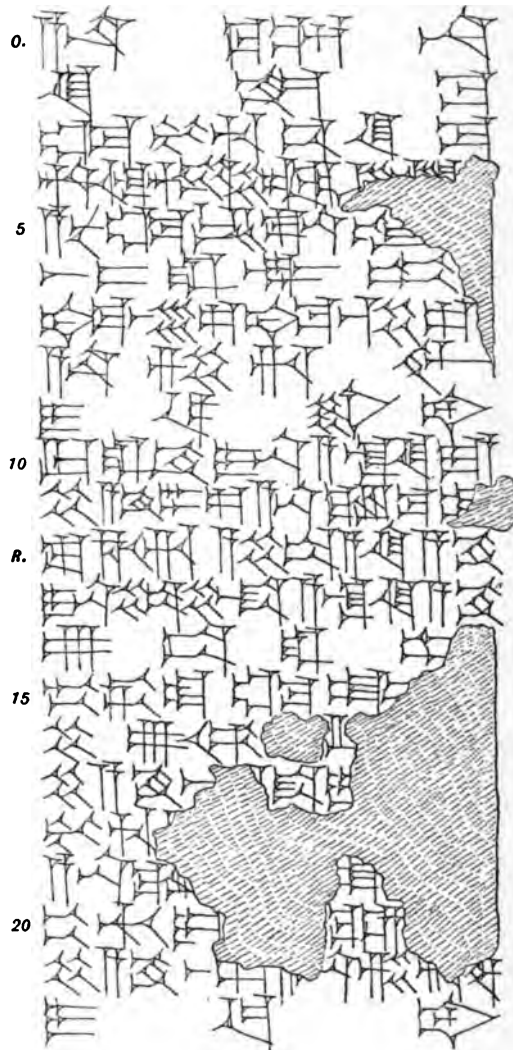
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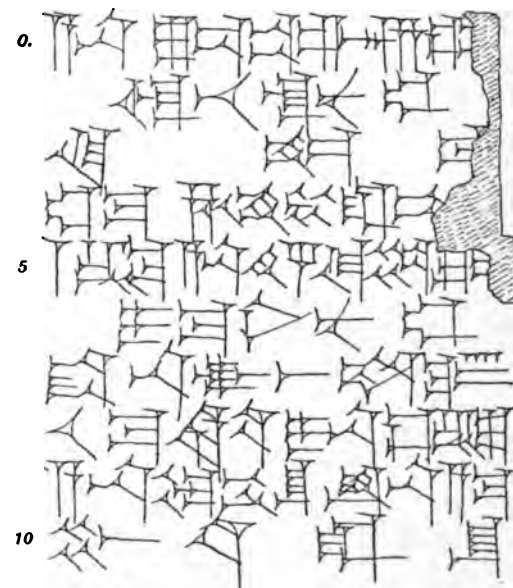
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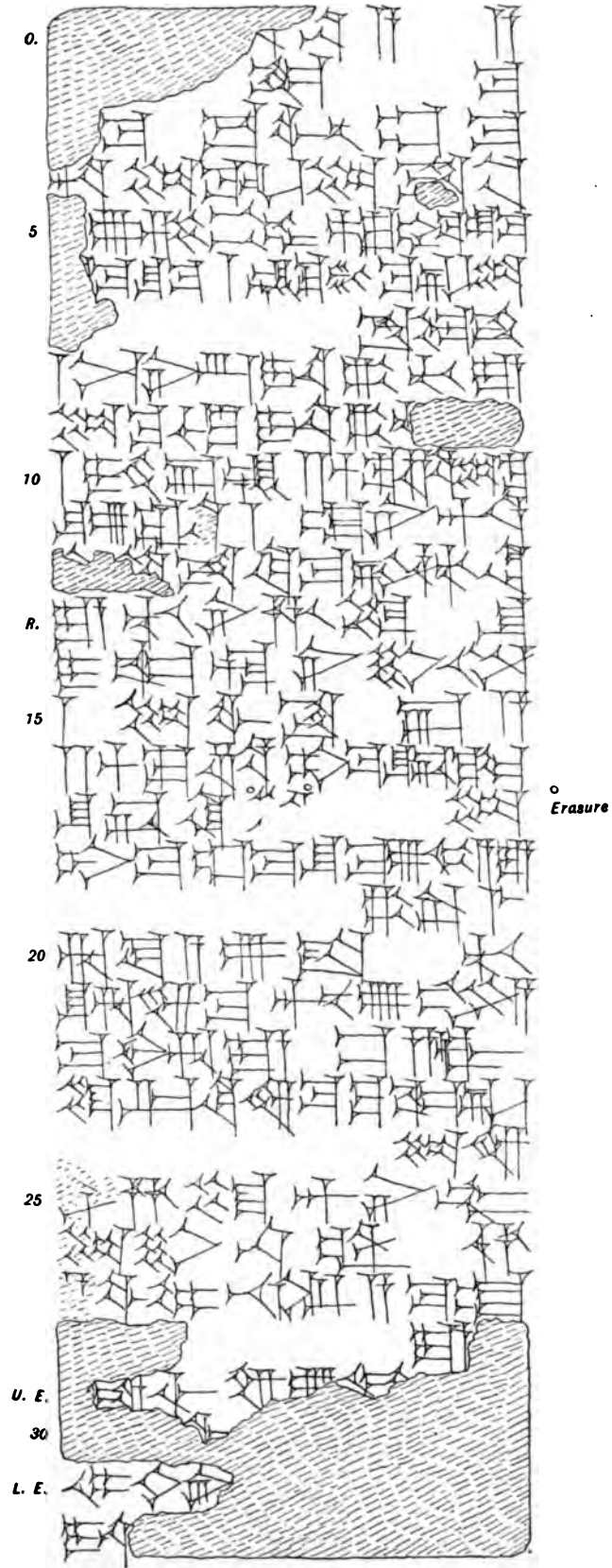


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33



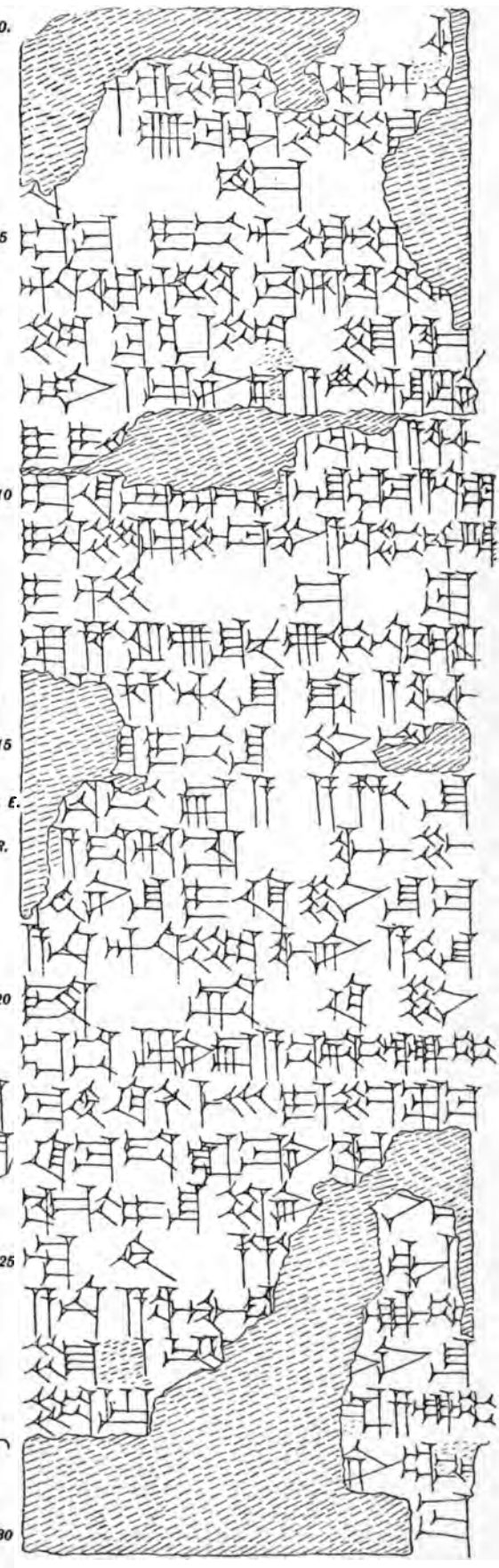
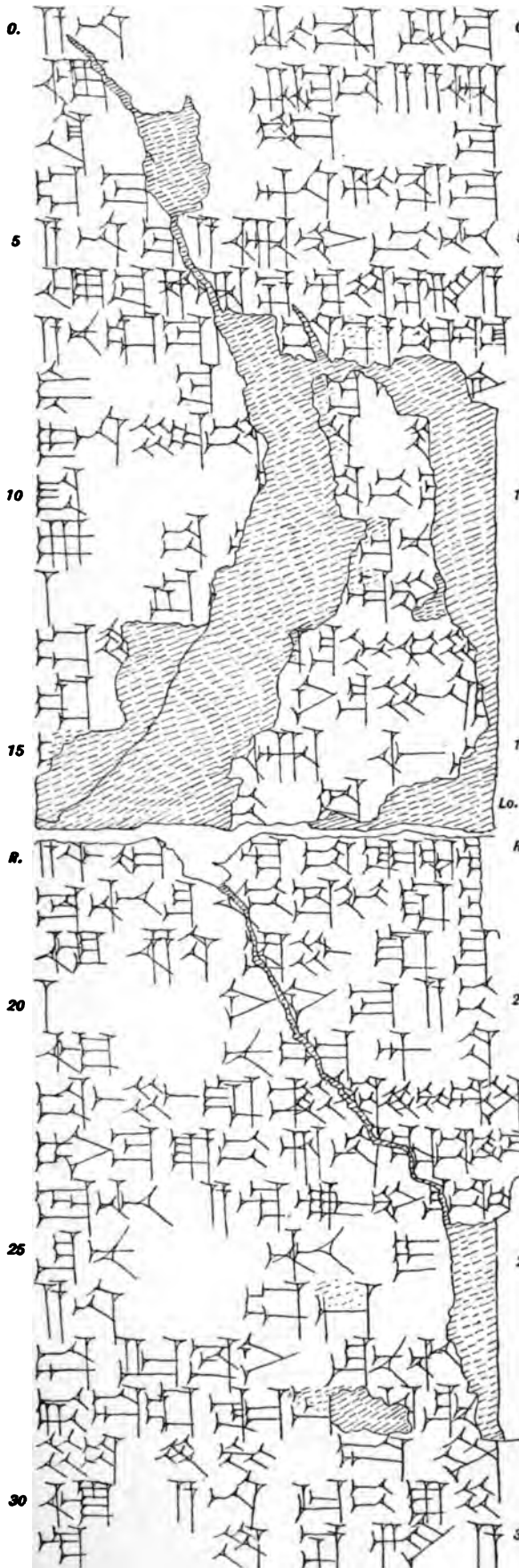






37

38



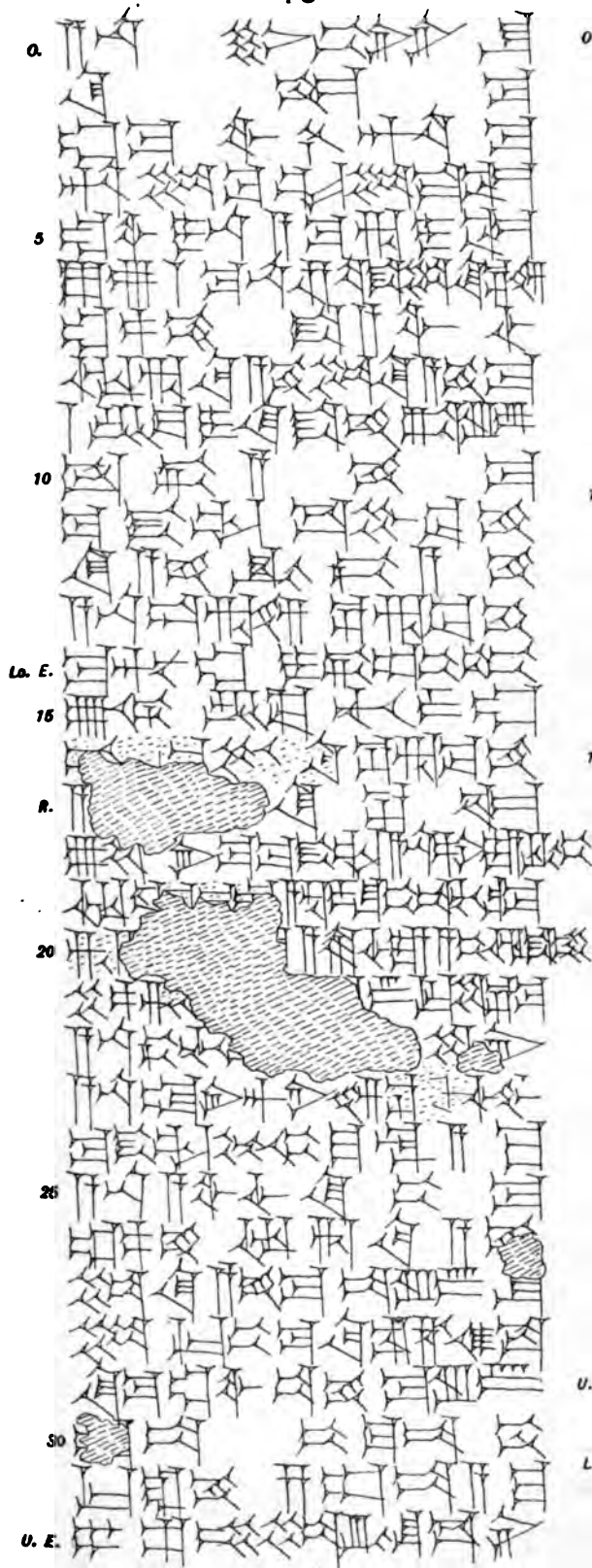




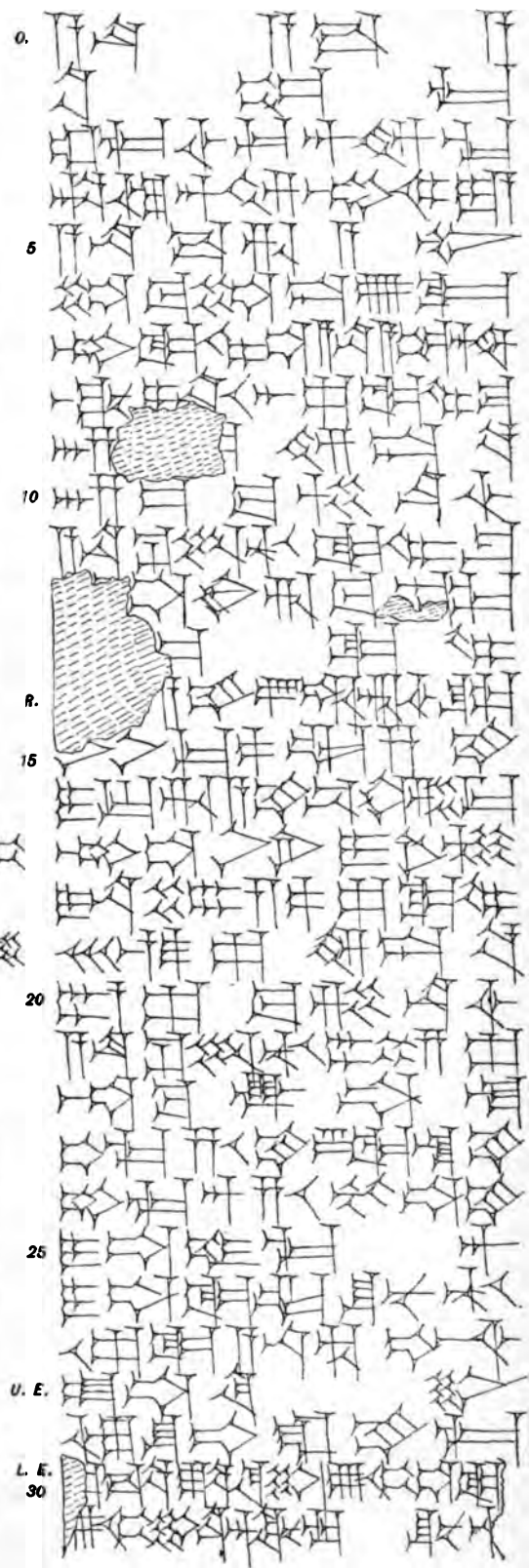




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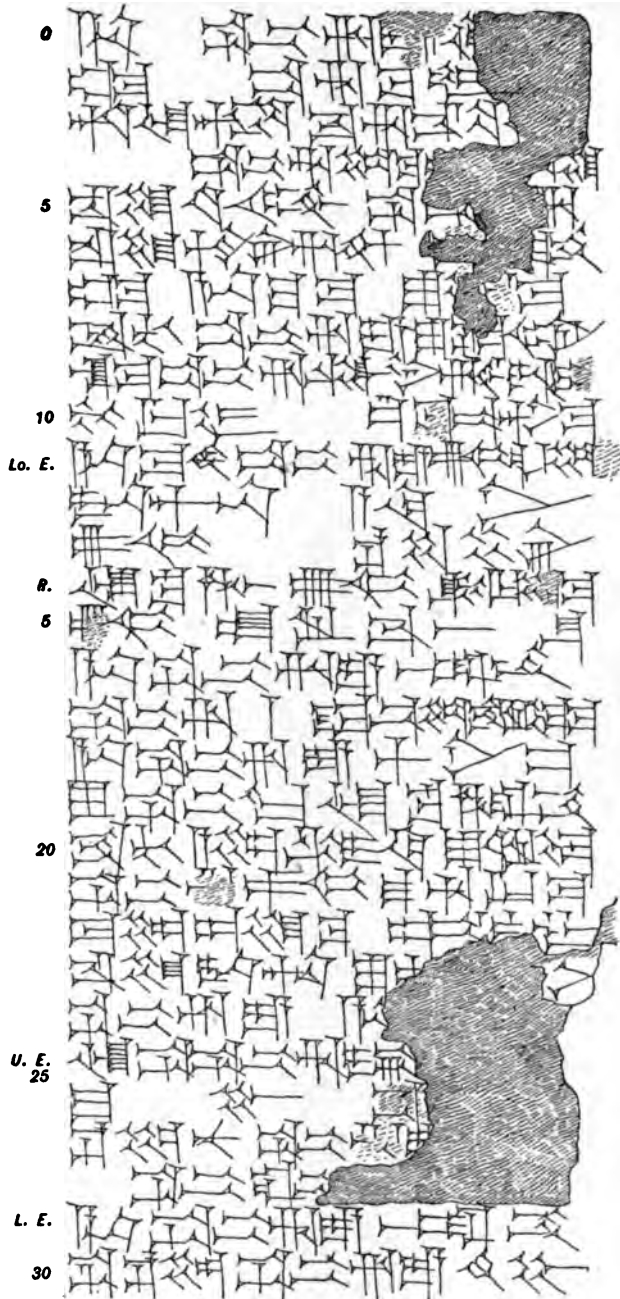


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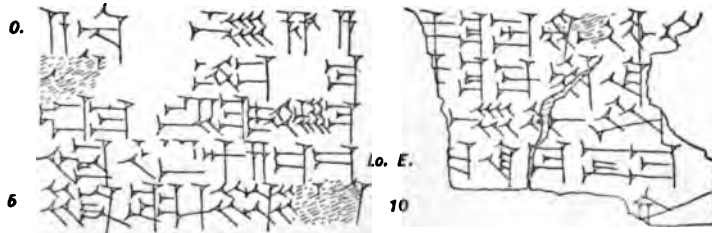




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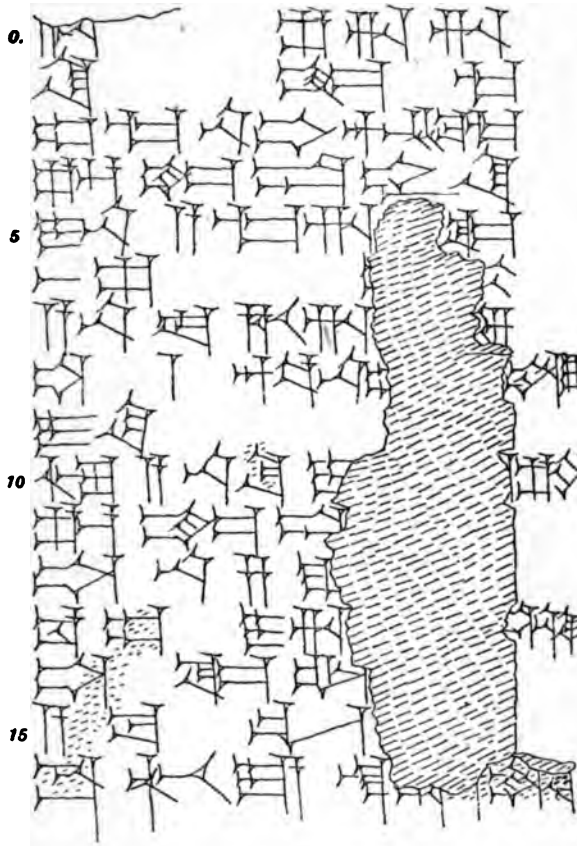


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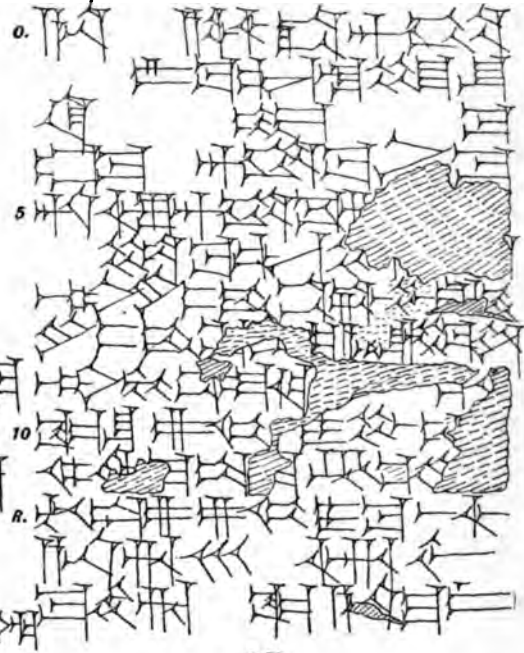




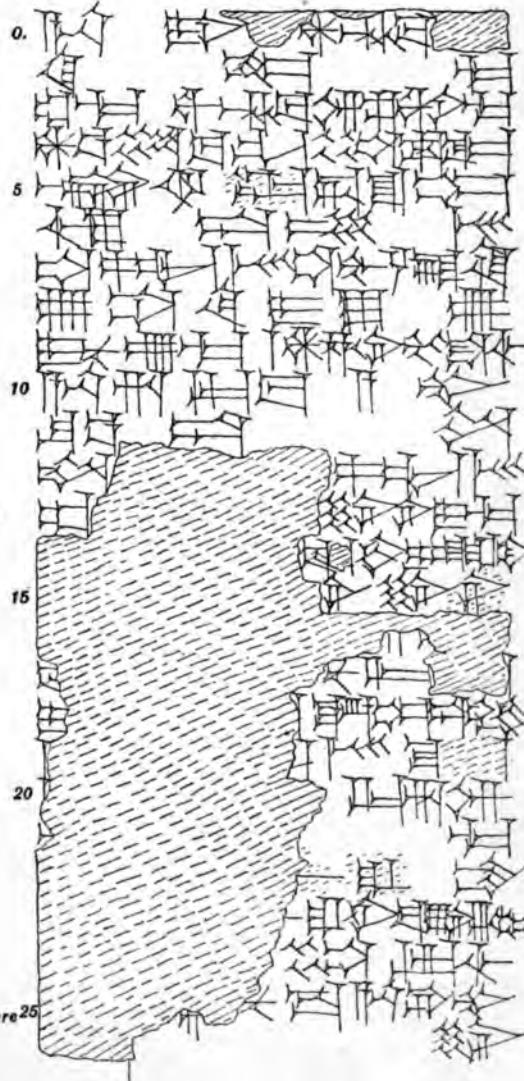
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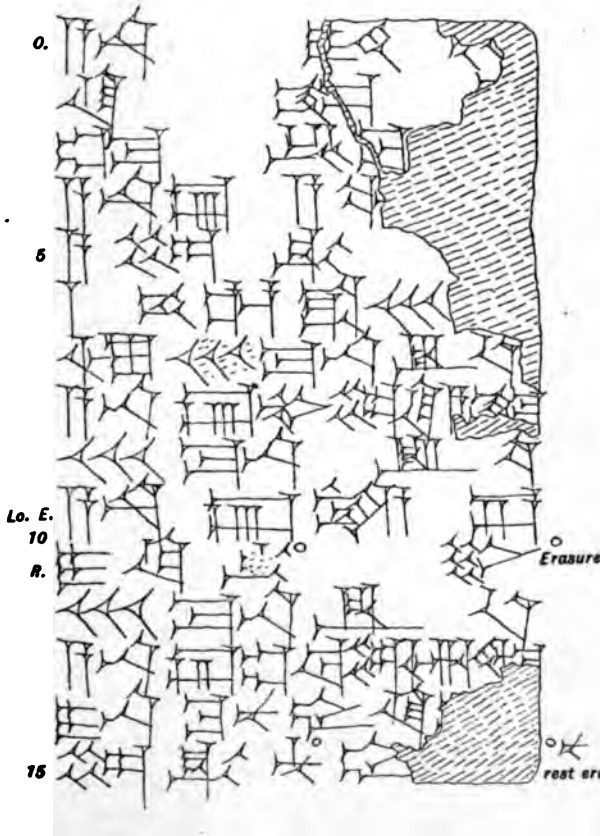
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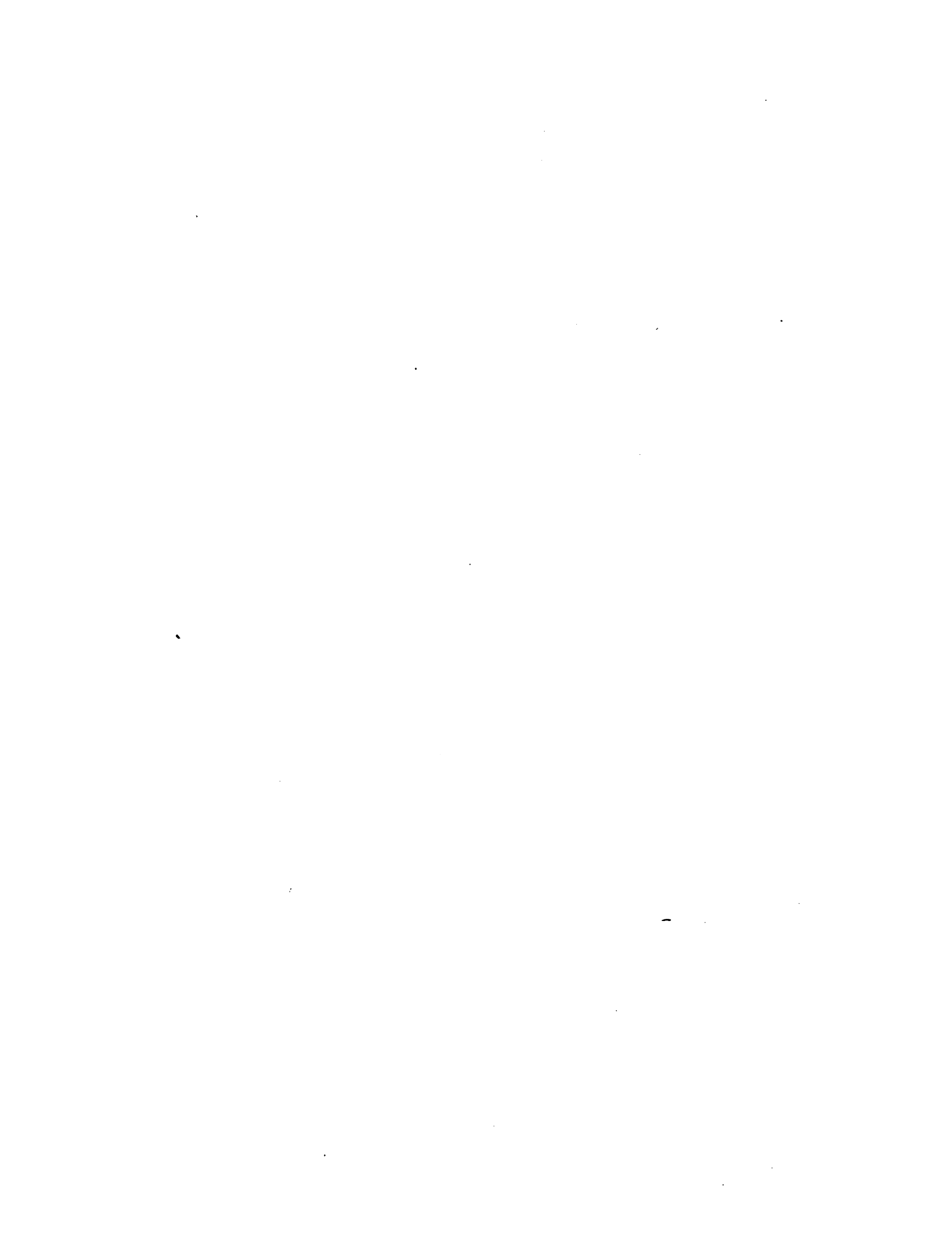
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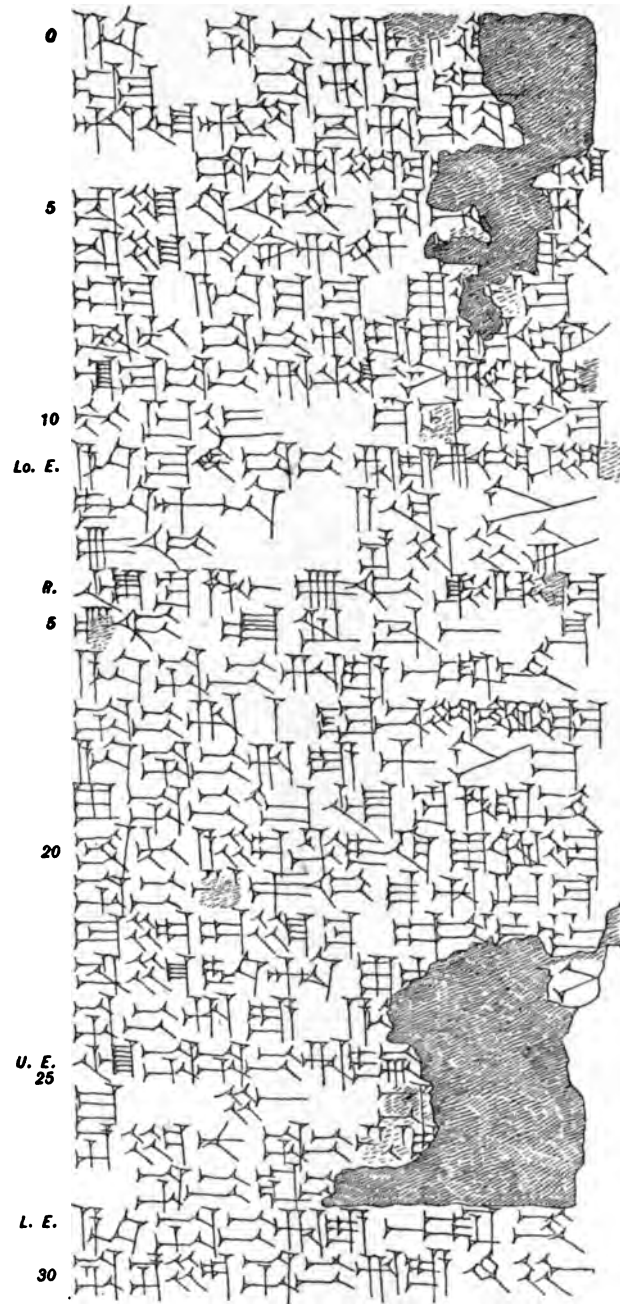




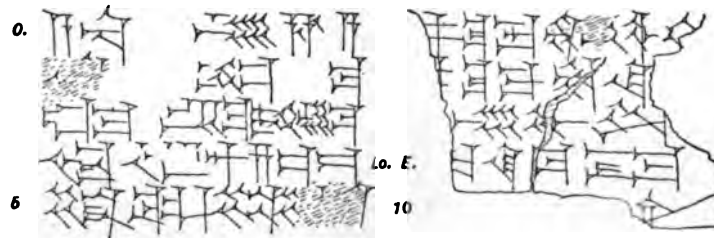




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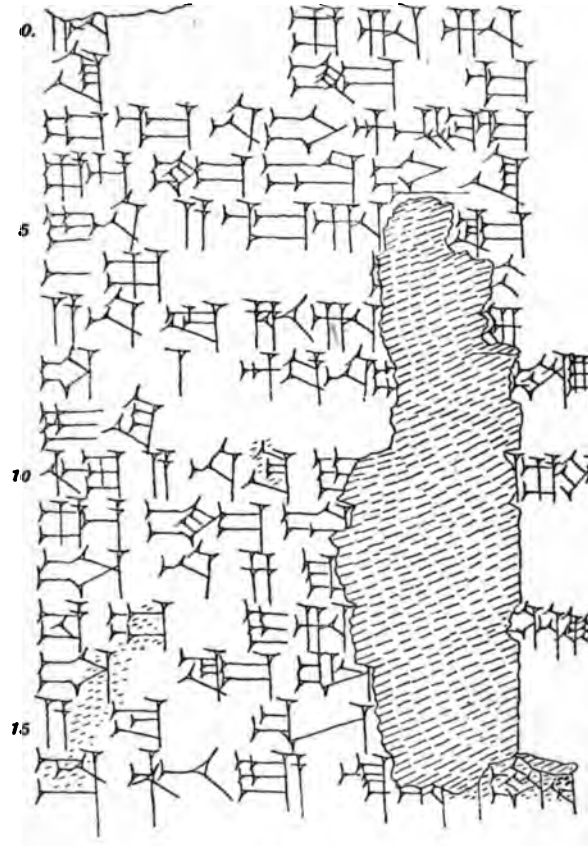
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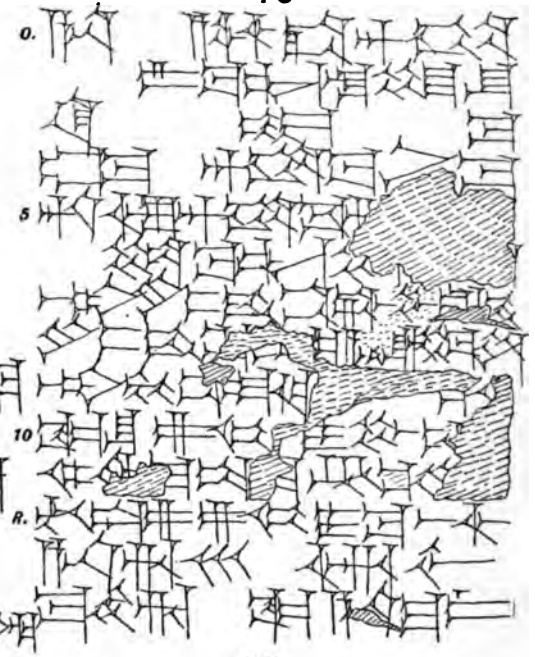




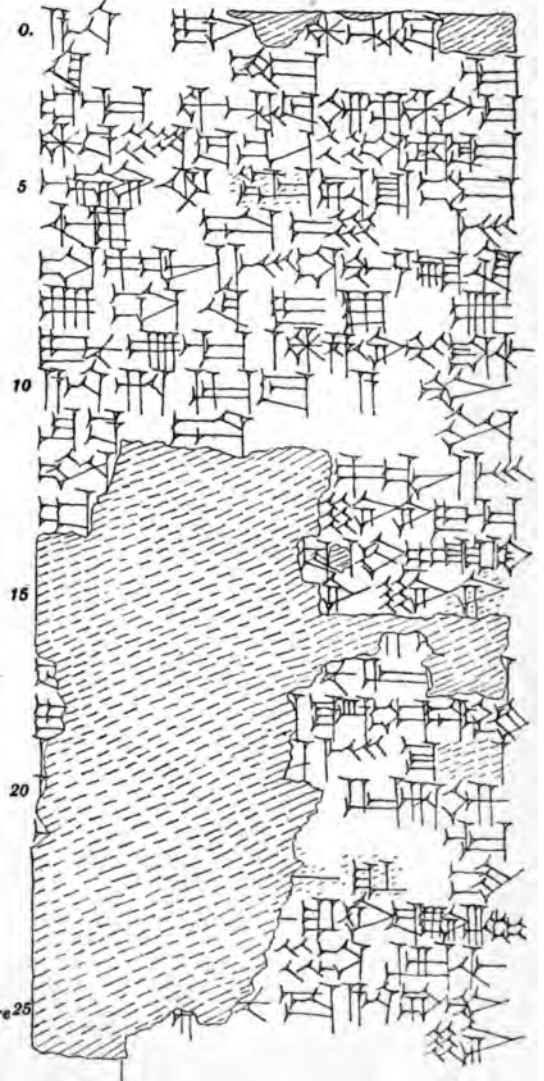
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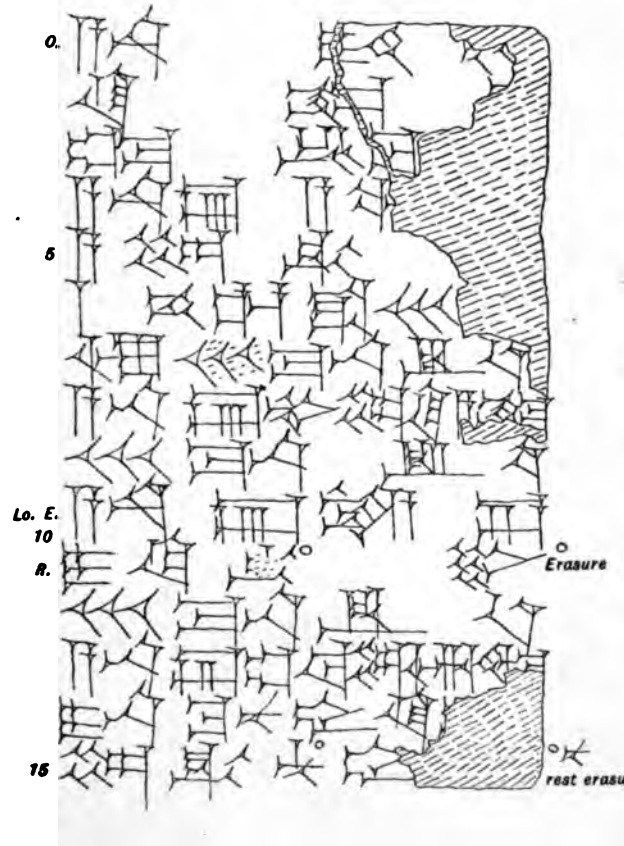
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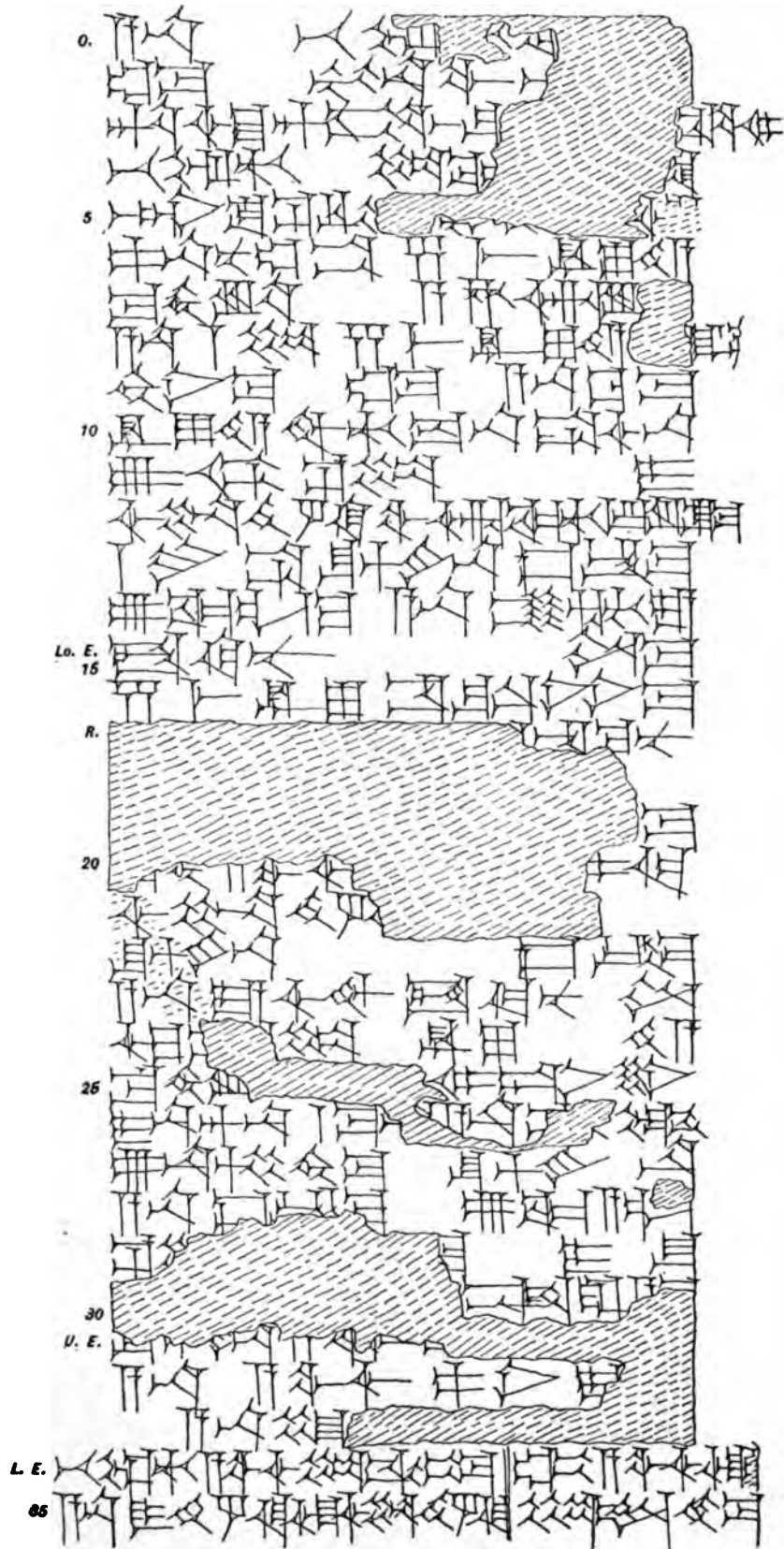






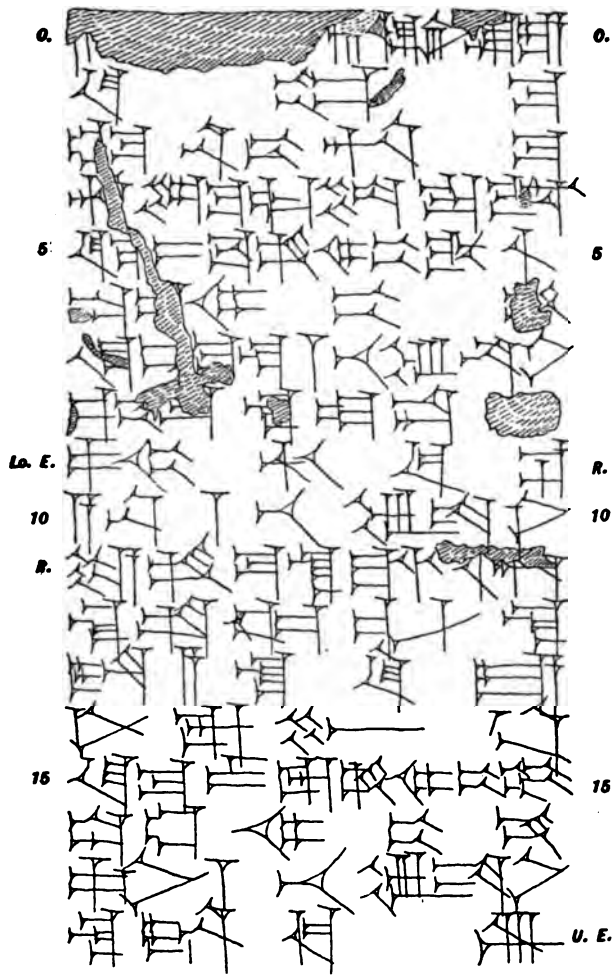




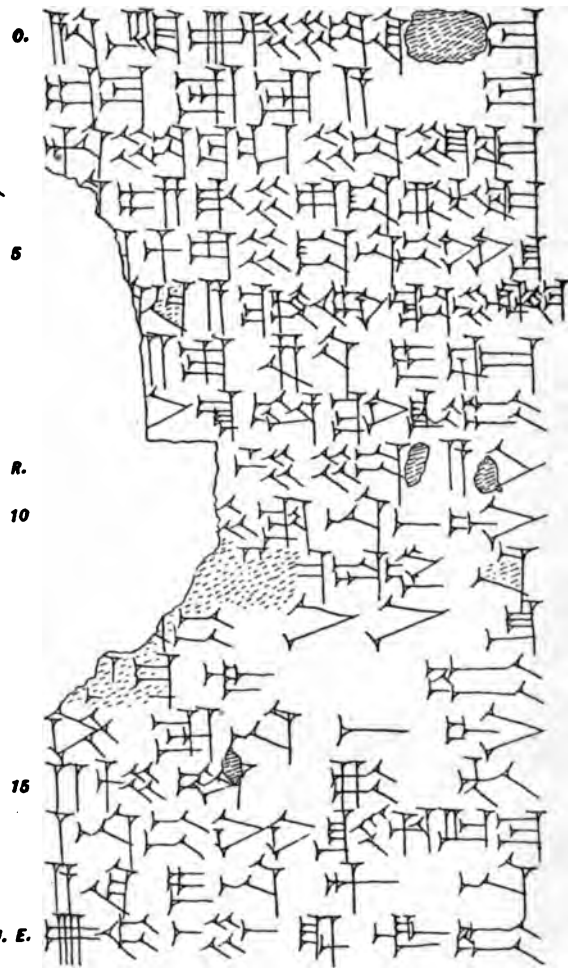




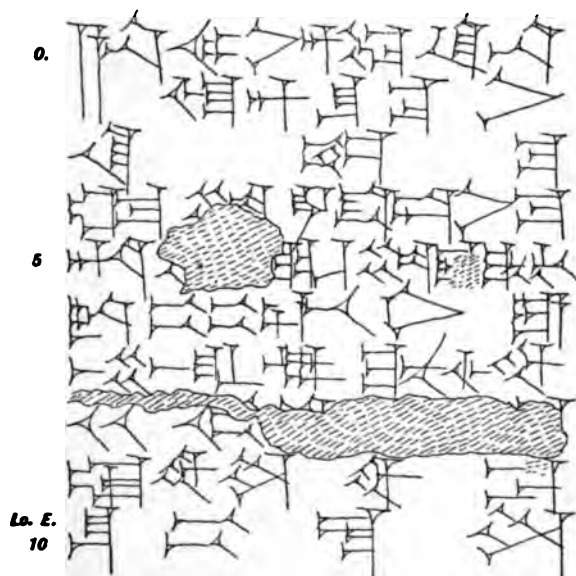
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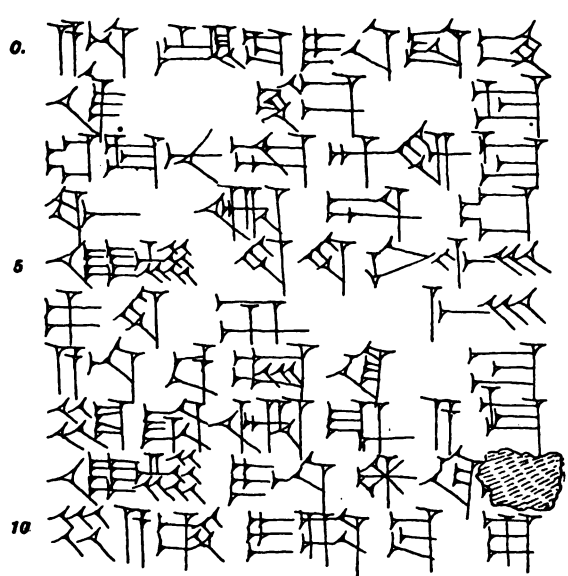
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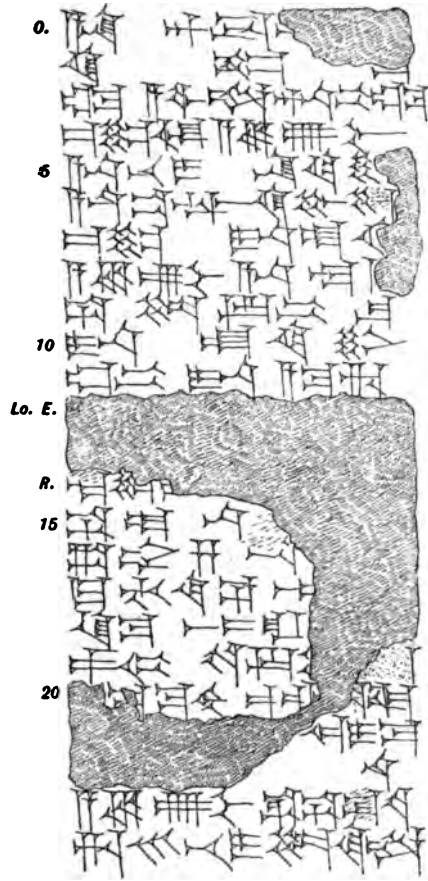


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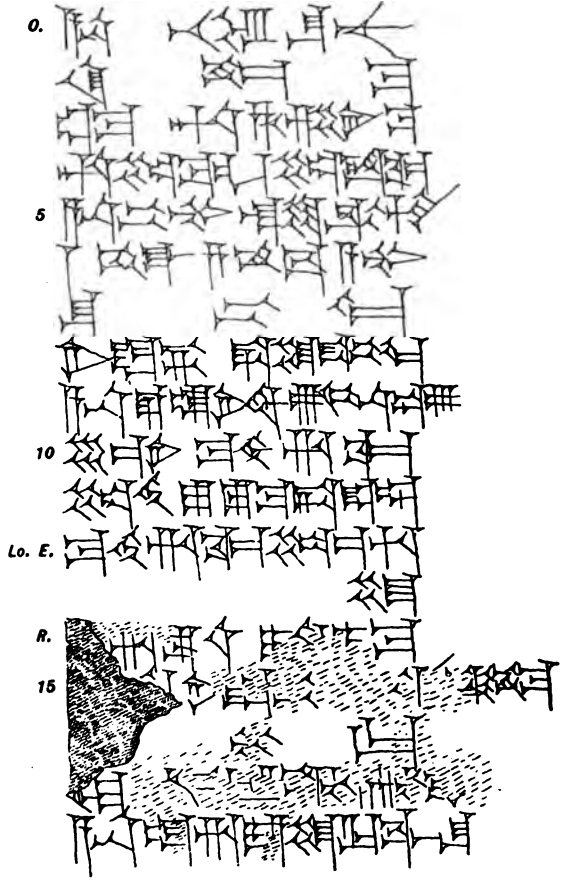




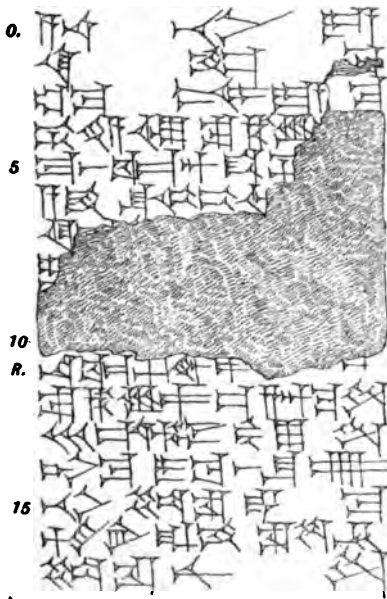
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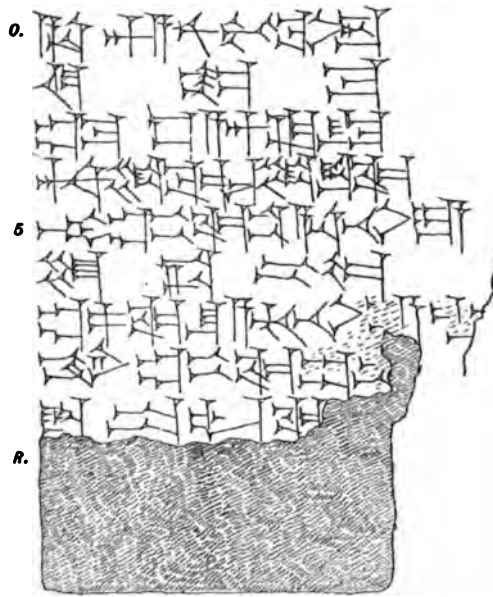
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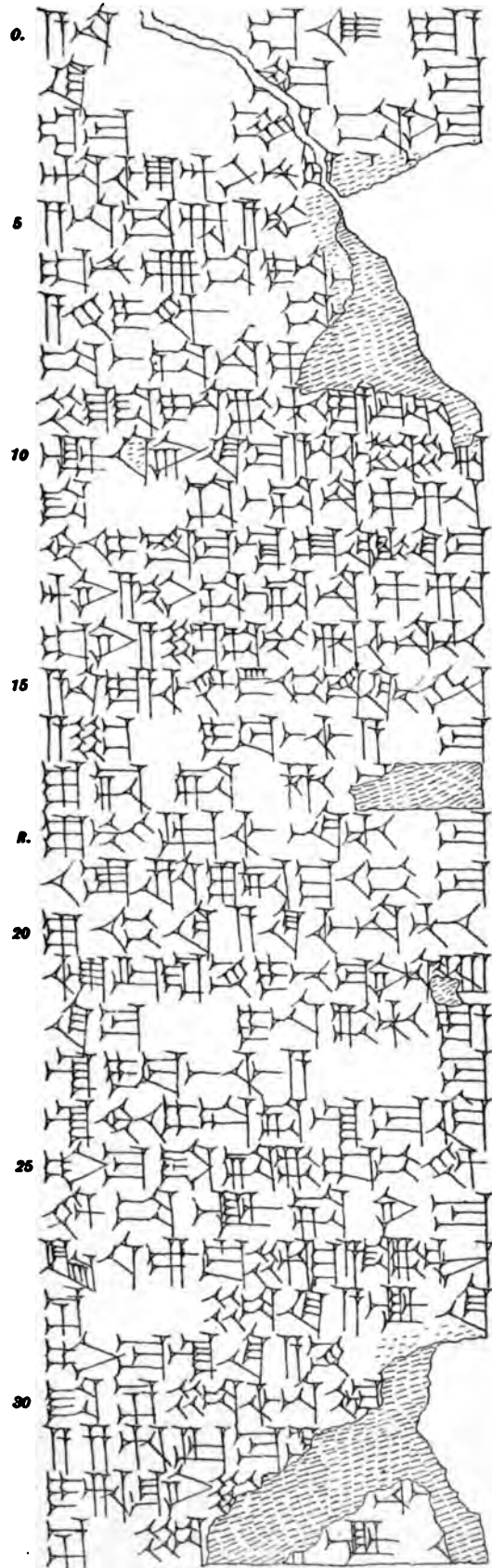


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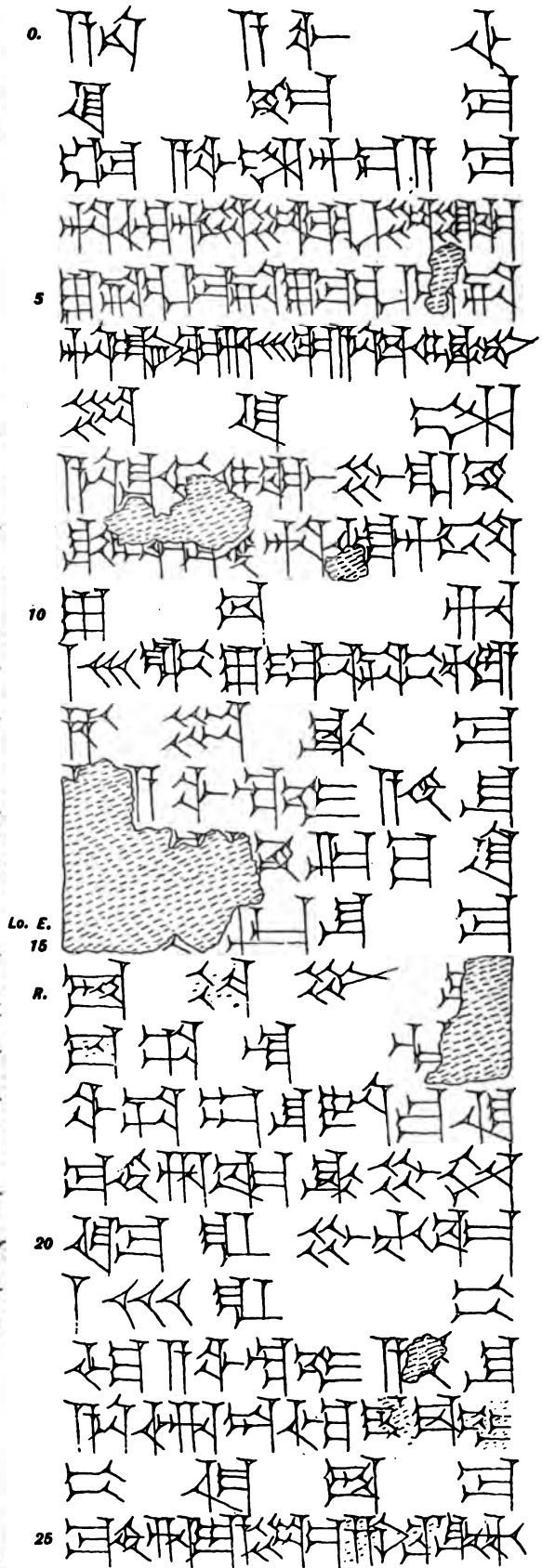




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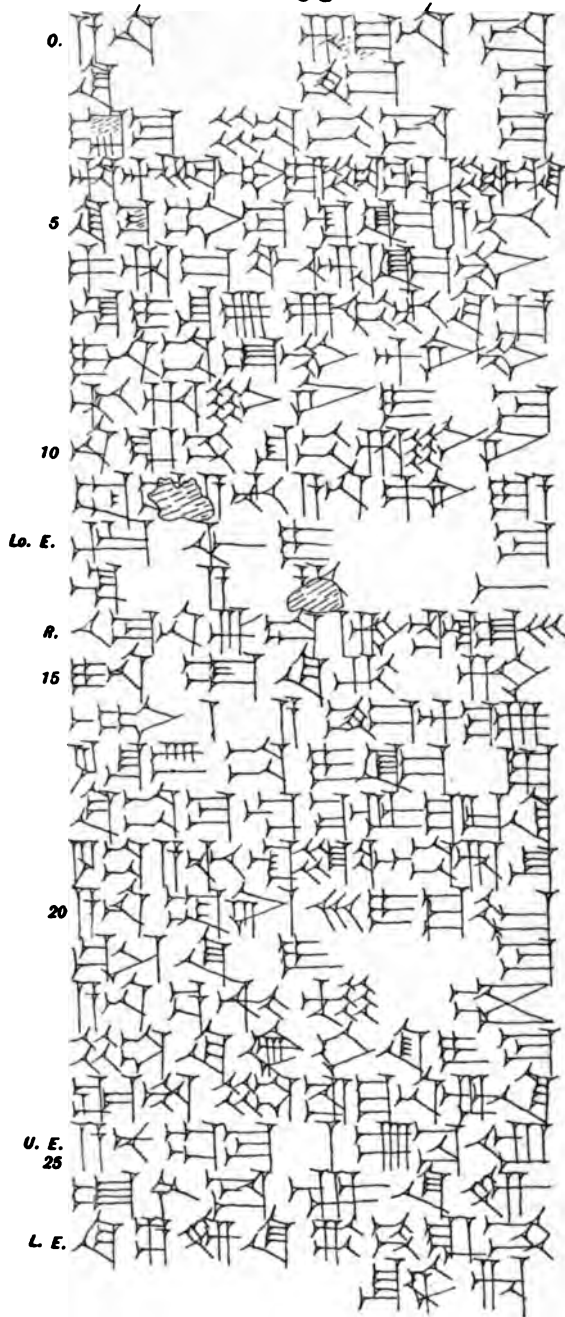
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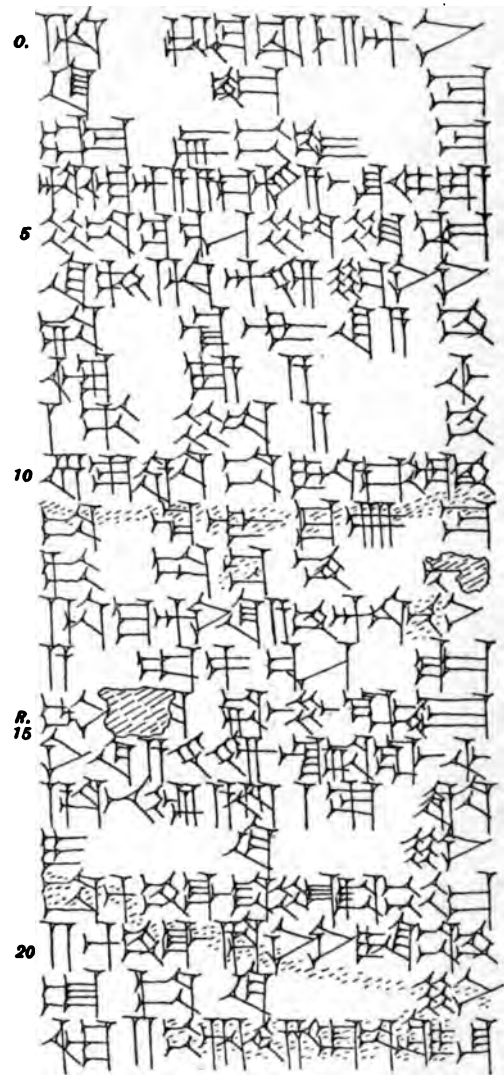




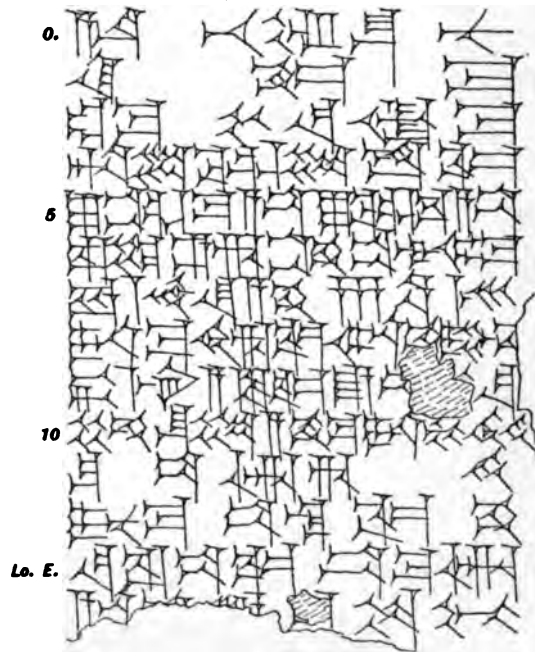
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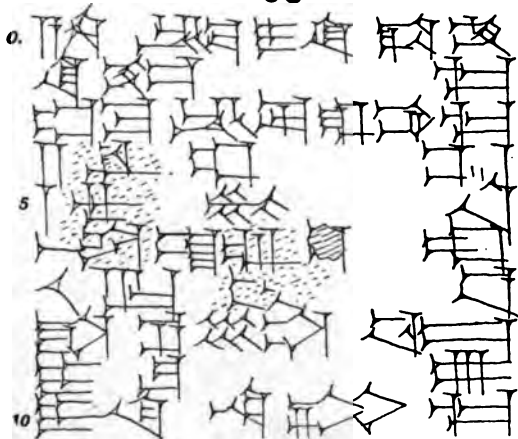
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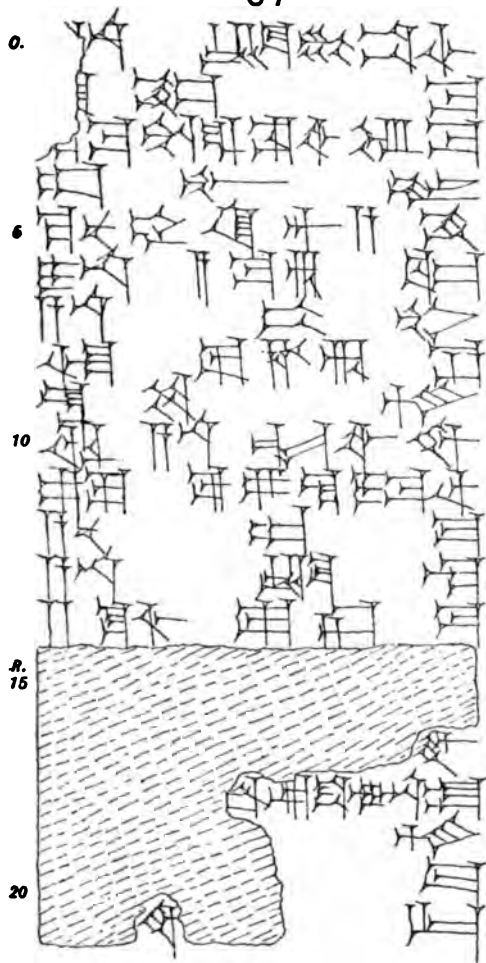


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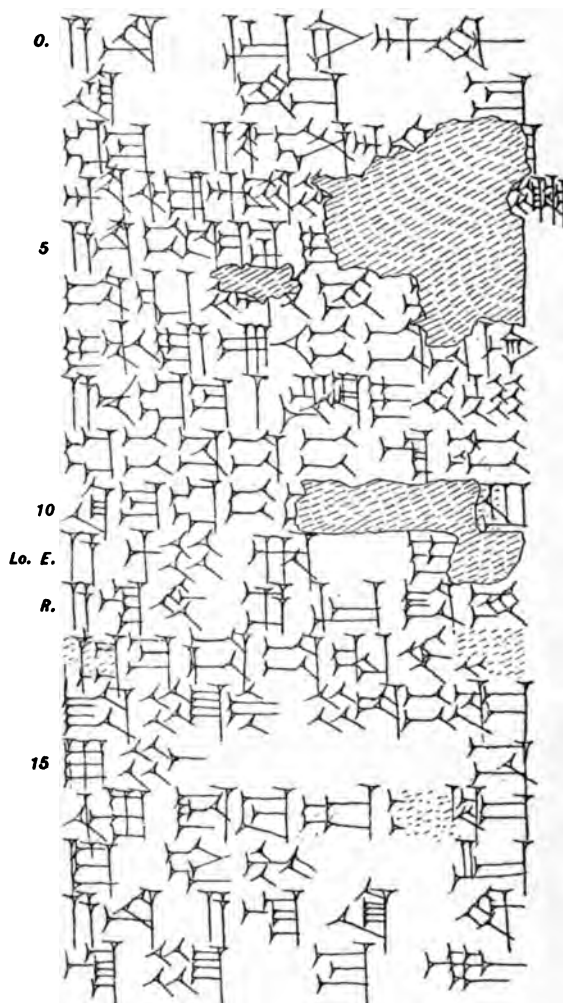




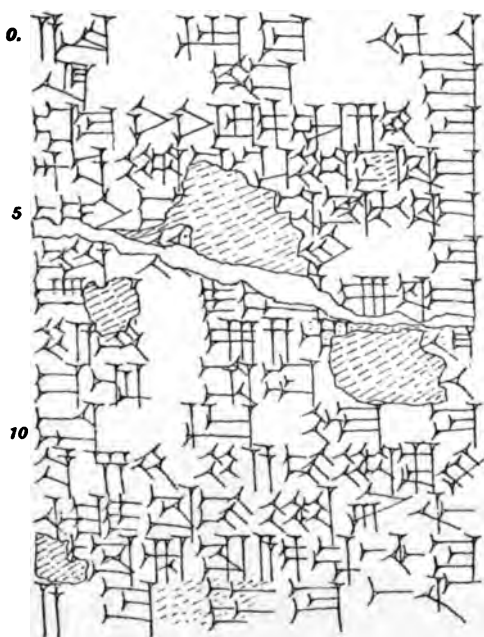
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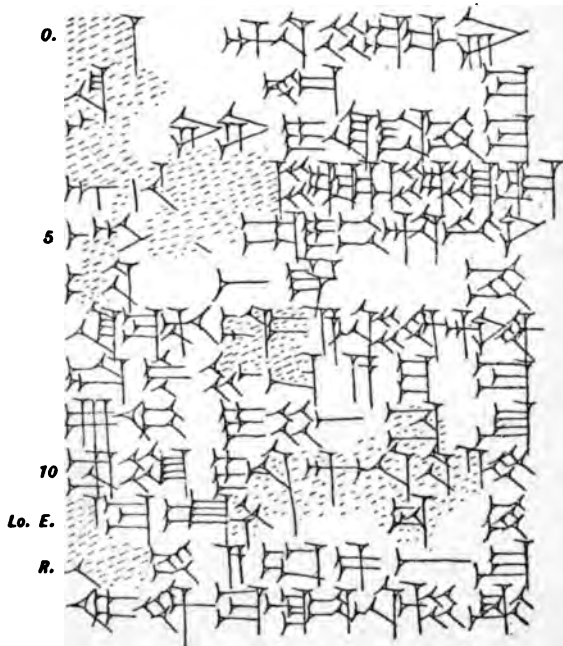
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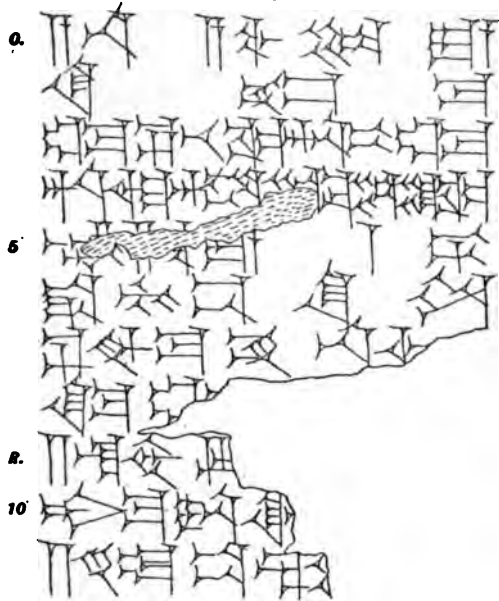


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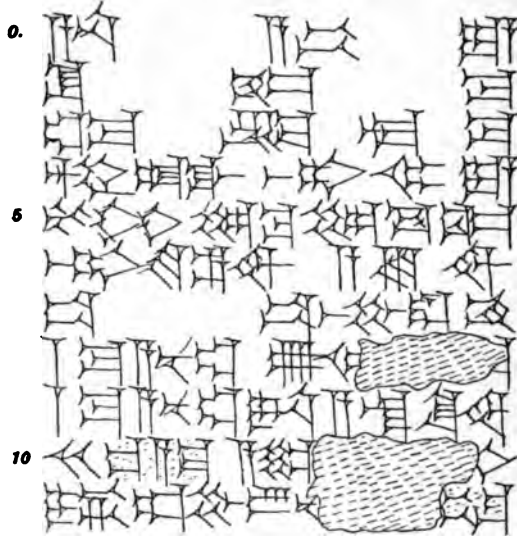




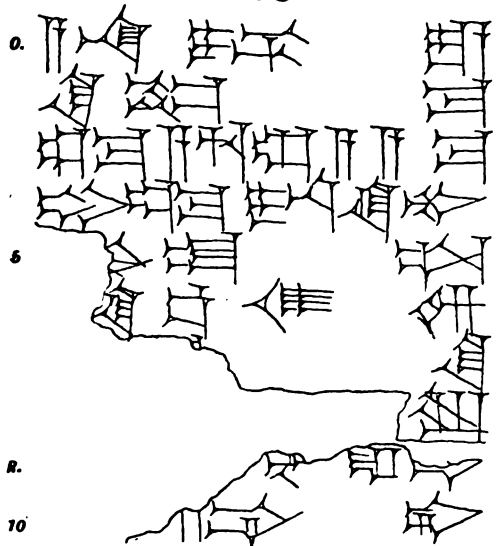
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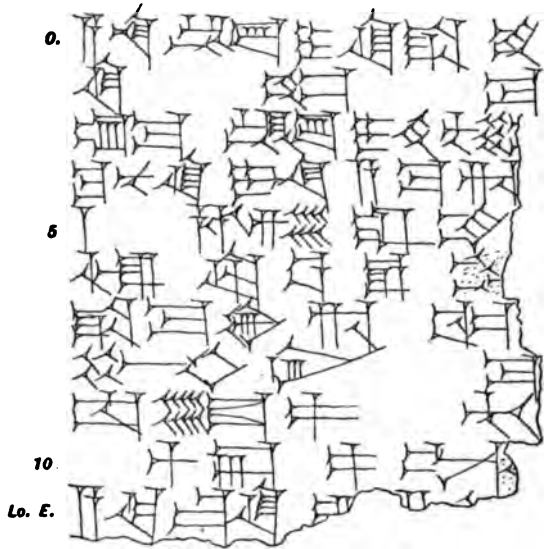
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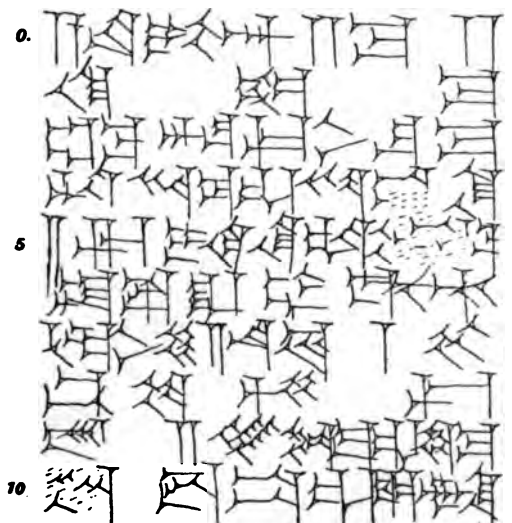
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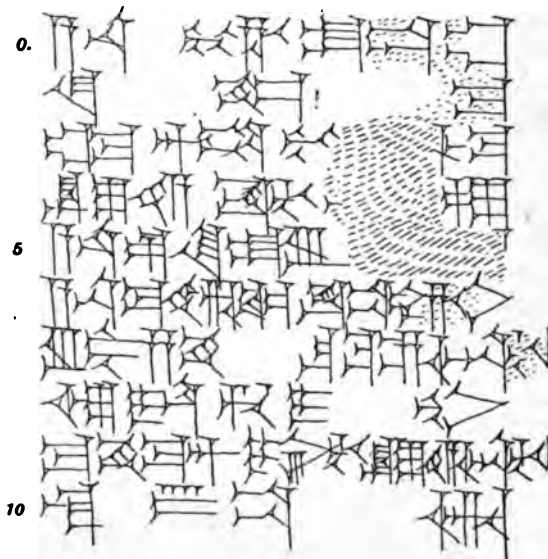
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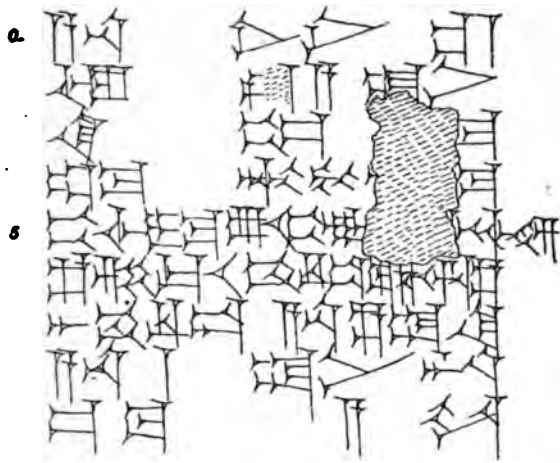


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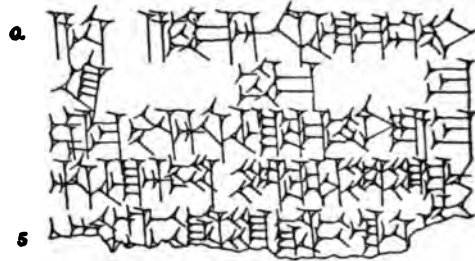




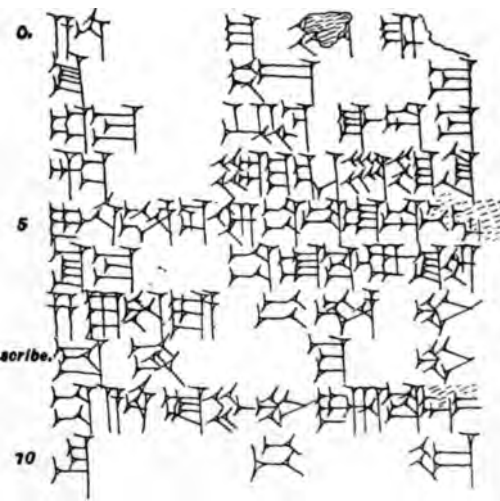
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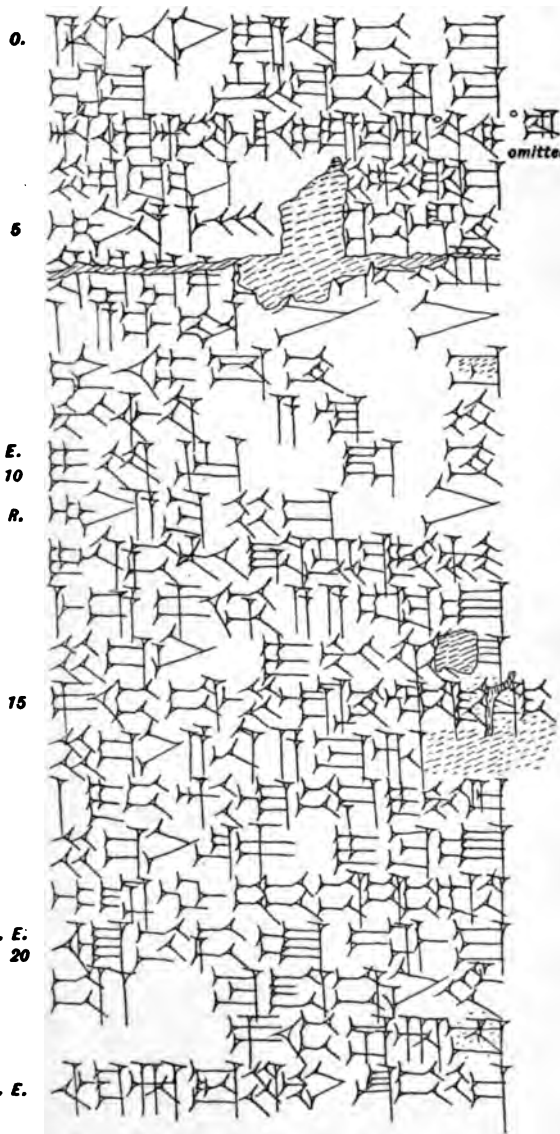
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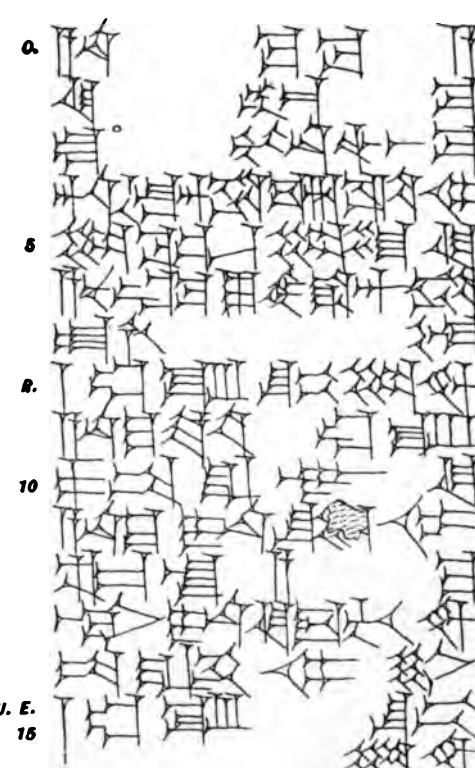


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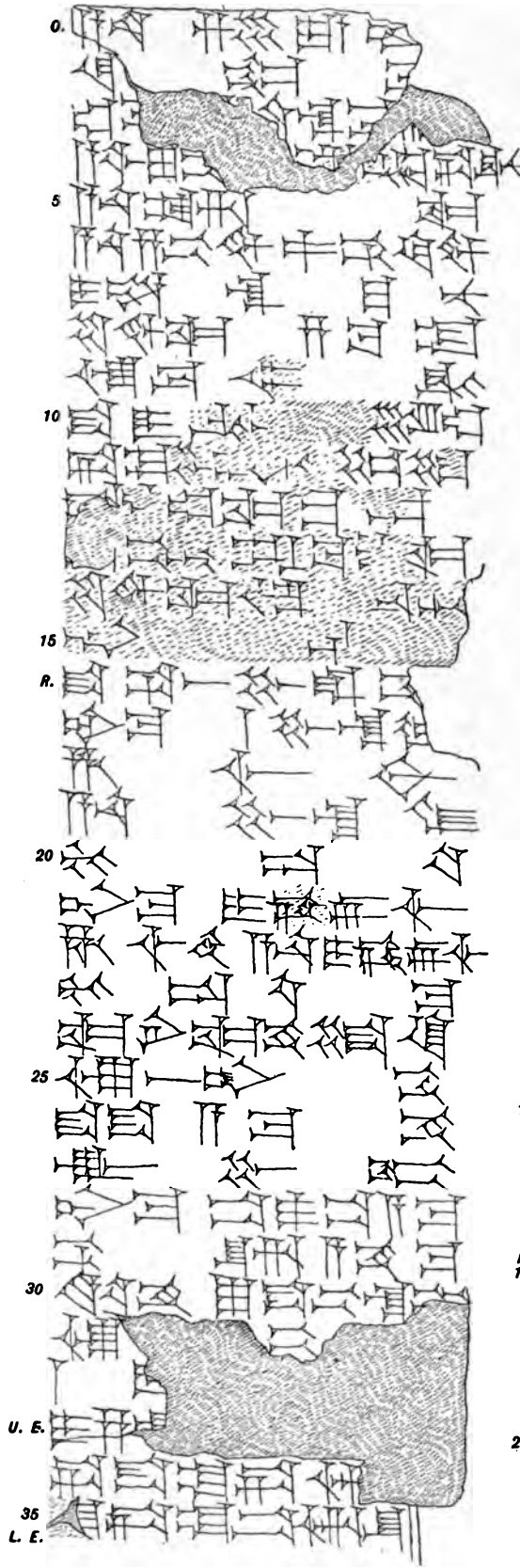
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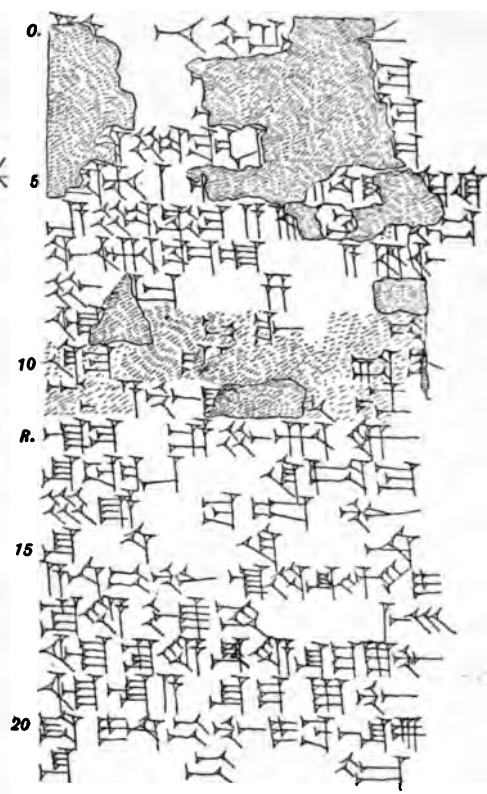
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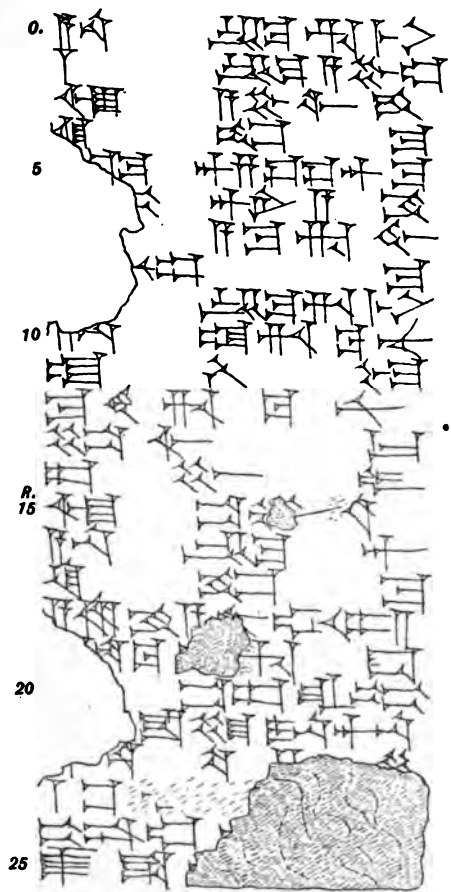
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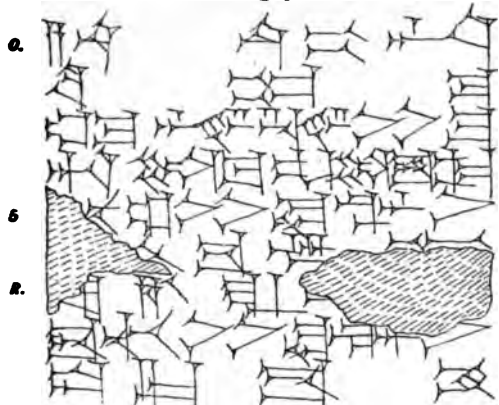


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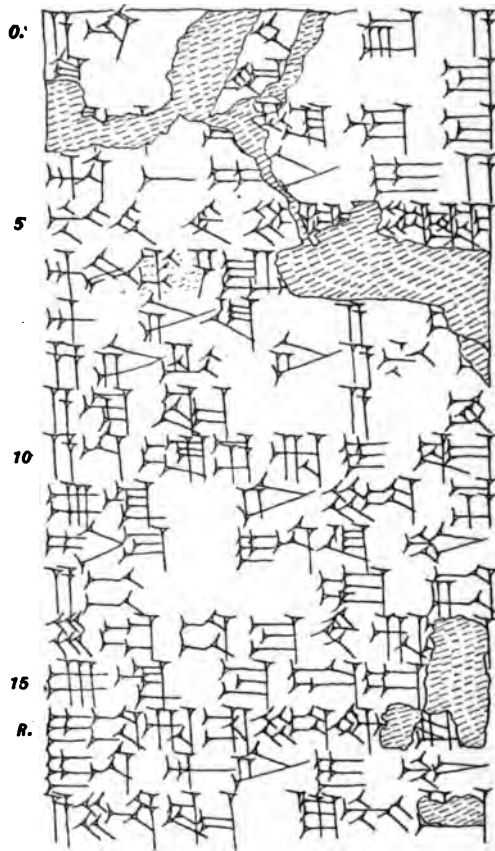




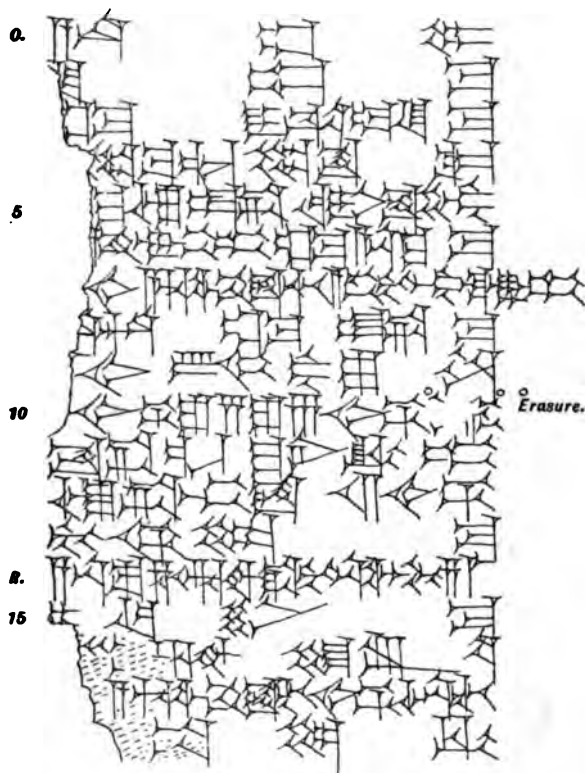
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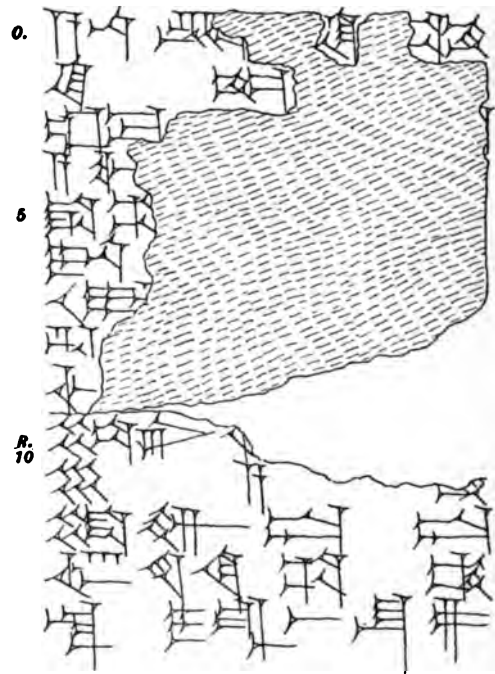
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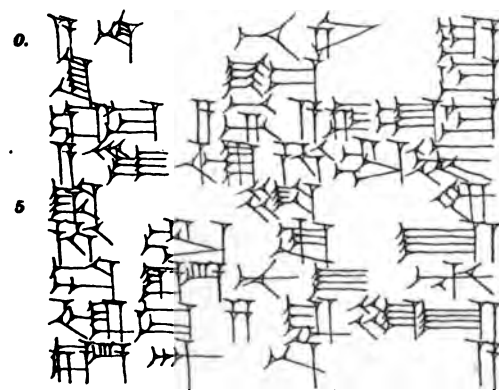
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91



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0. Line 0: Cuneiform text, approximately 12 characters.

5. Line 5: Cuneiform text, approximately 12 characters.

10. Line 10: Cuneiform text, approximately 12 characters. A shaded rectangular area covers a portion of the text.

Lo. E. Line Lo. E.: Cuneiform text, approximately 12 characters.

R. Line R.: Cuneiform text, approximately 12 characters.

15. Line 15: Cuneiform text, approximately 12 characters.

20. Line 20: Cuneiform text, approximately 12 characters.

U. E. Line U. E.: Cuneiform text, approximately 12 characters. A shaded rectangular area covers a portion of the text.

25. Line 25: Cuneiform text, approximately 12 characters.

L. E. Line L. E.: Cuneiform text, approximately 12 characters.

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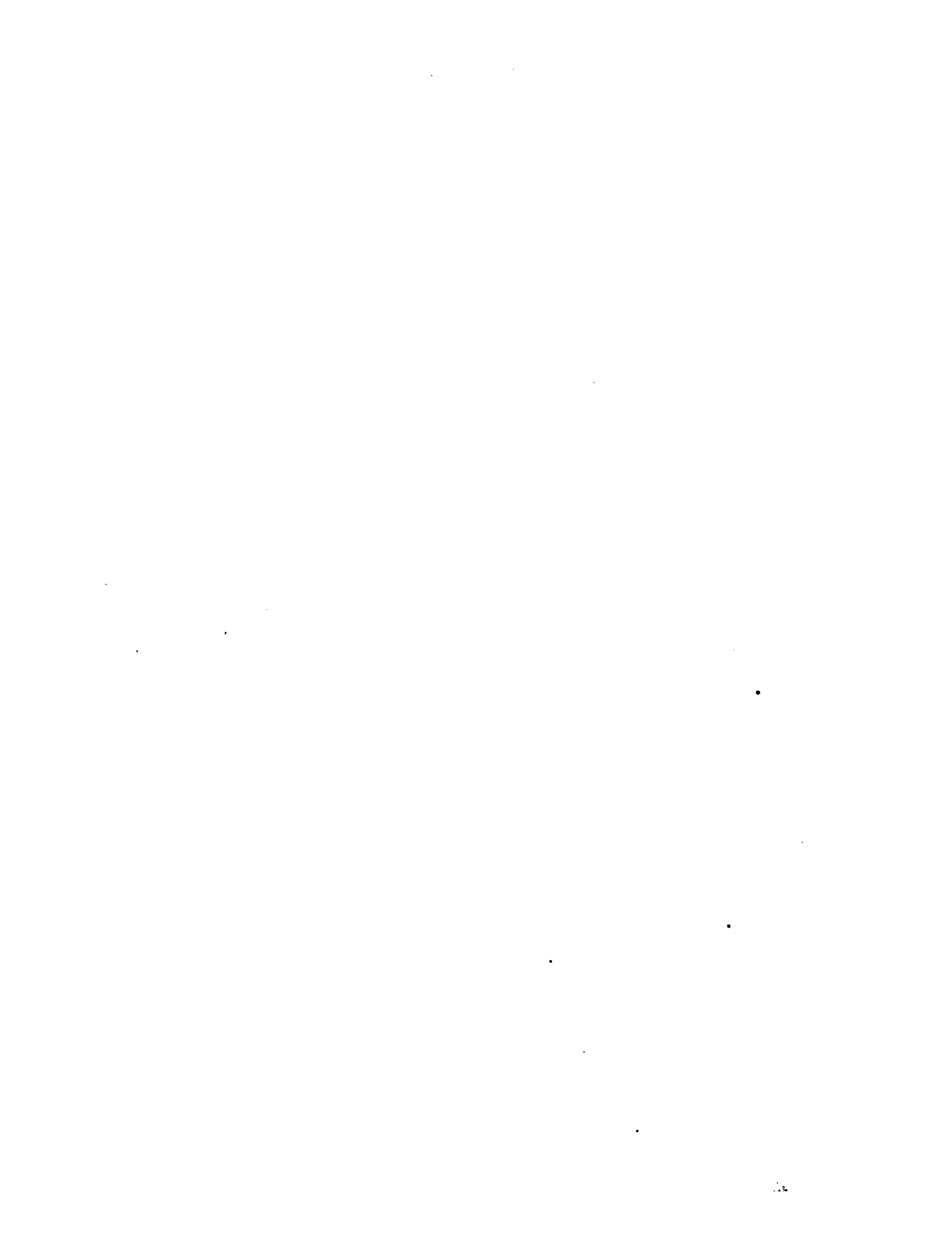
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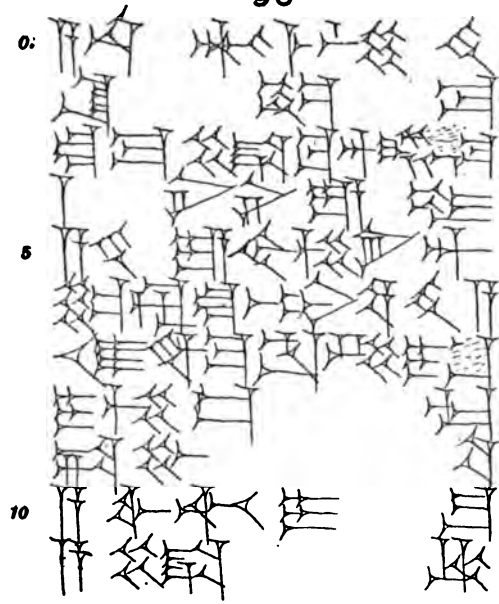
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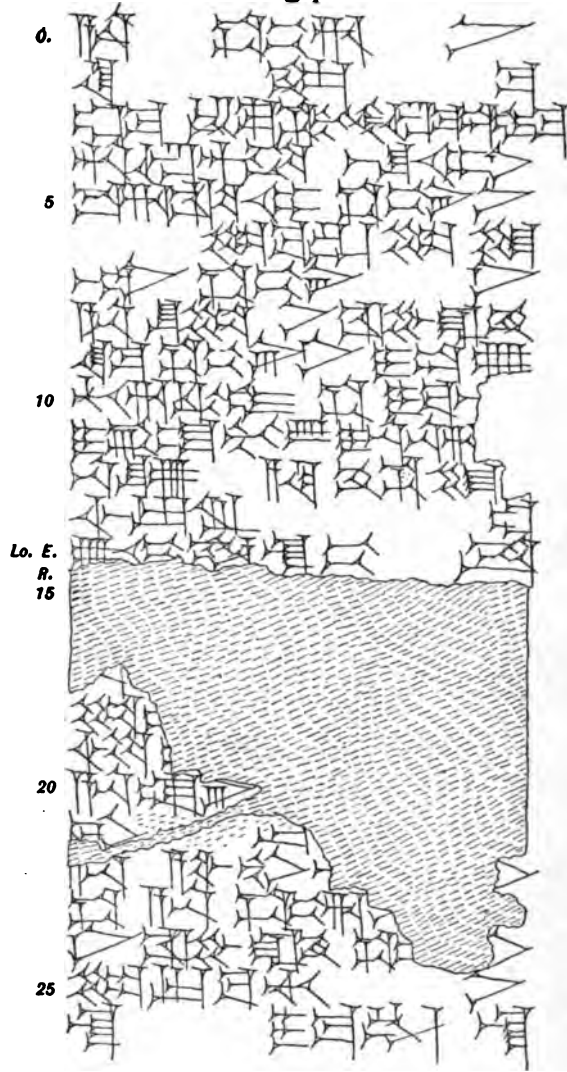
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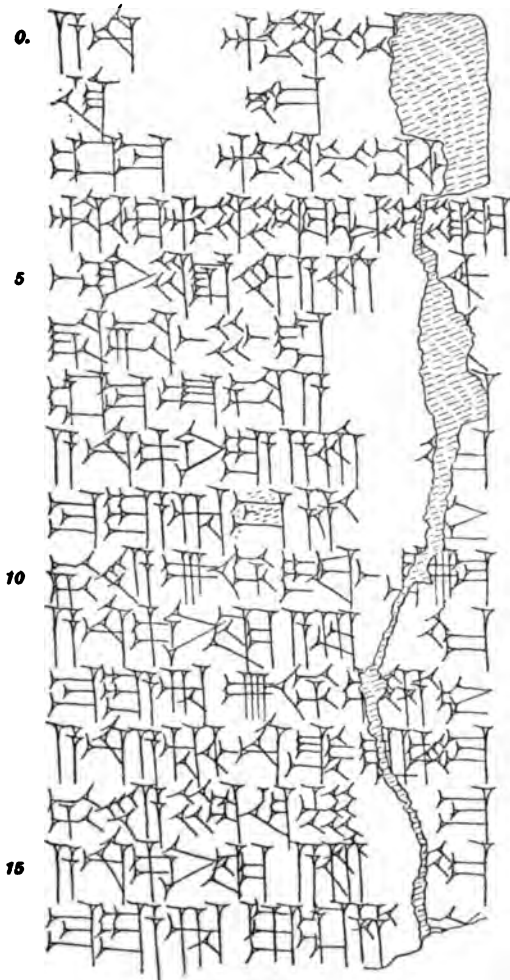
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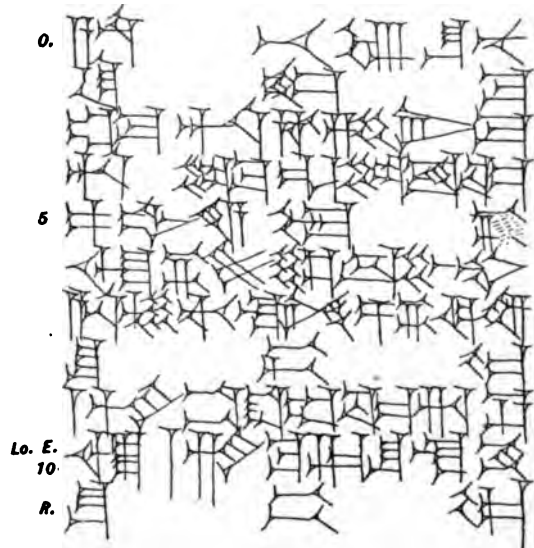
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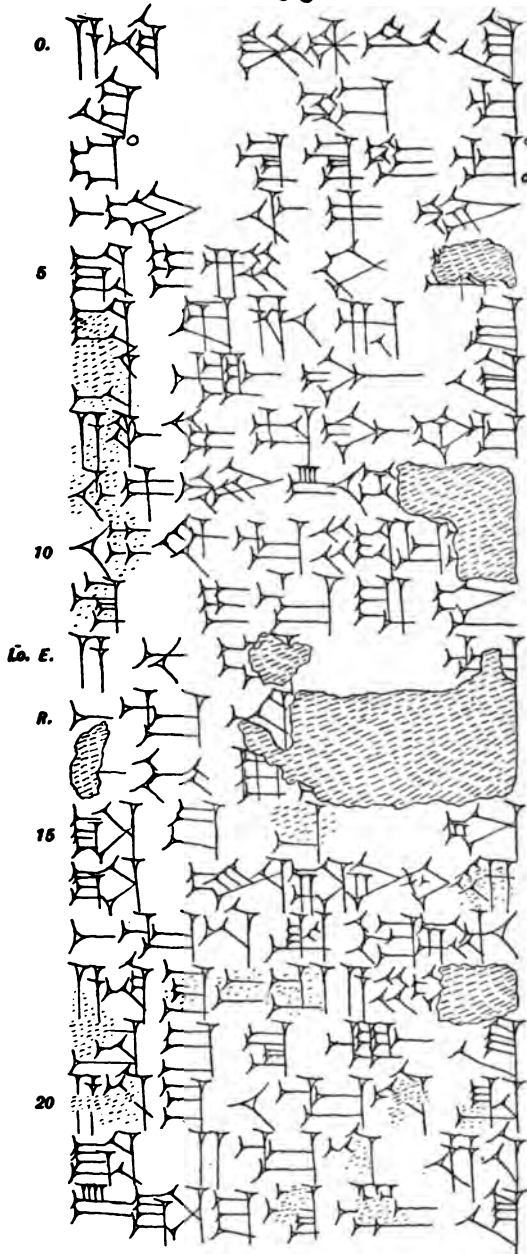


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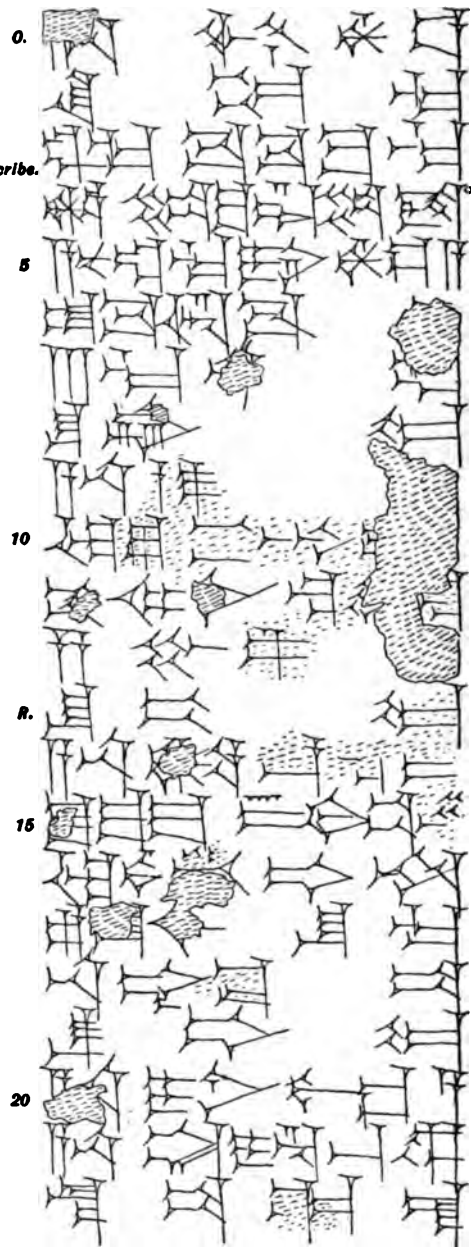


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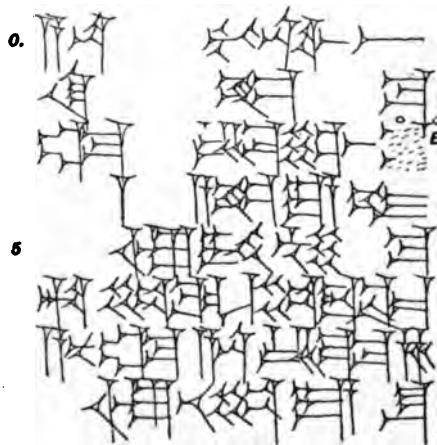


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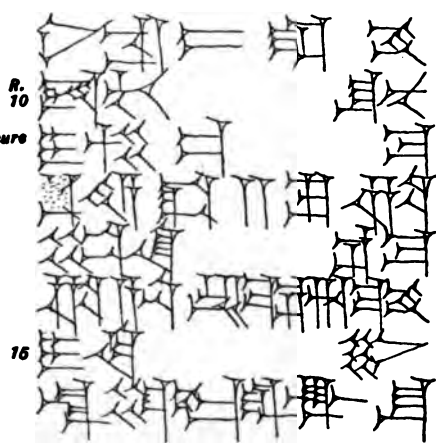
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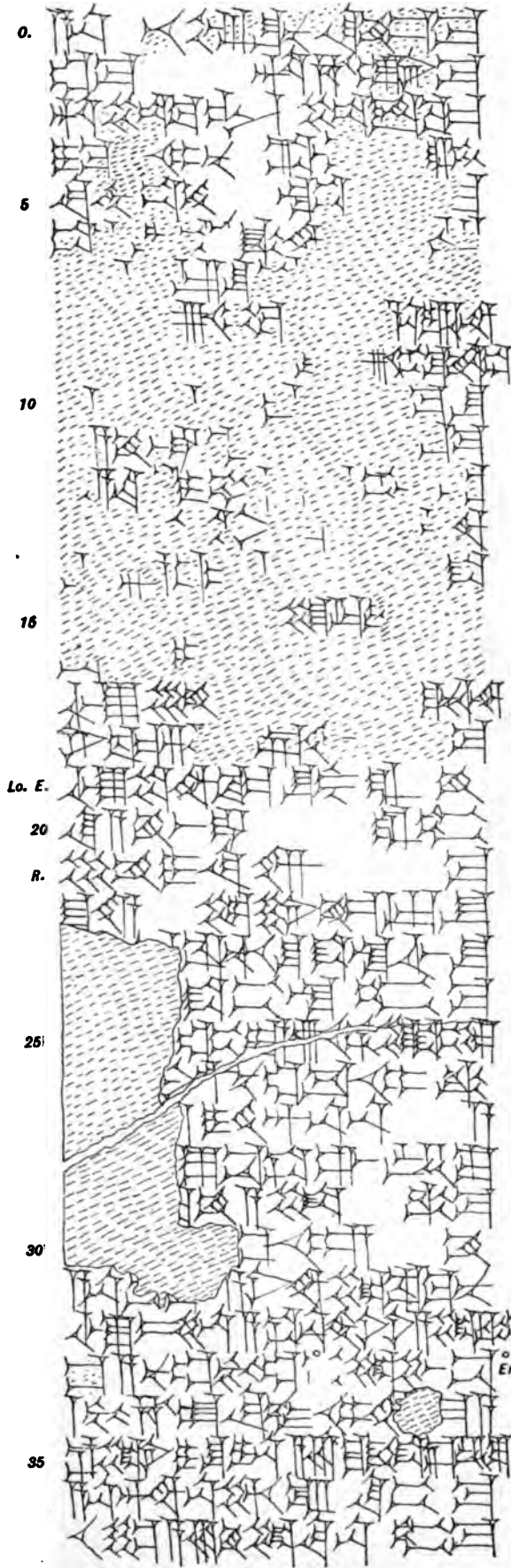
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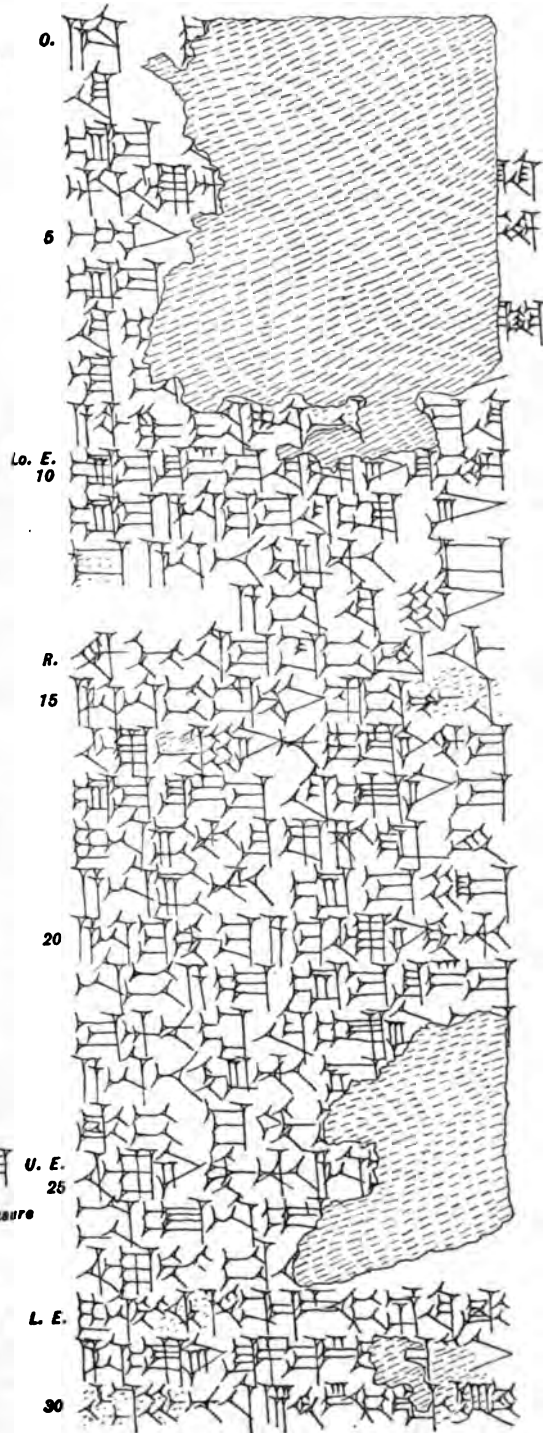




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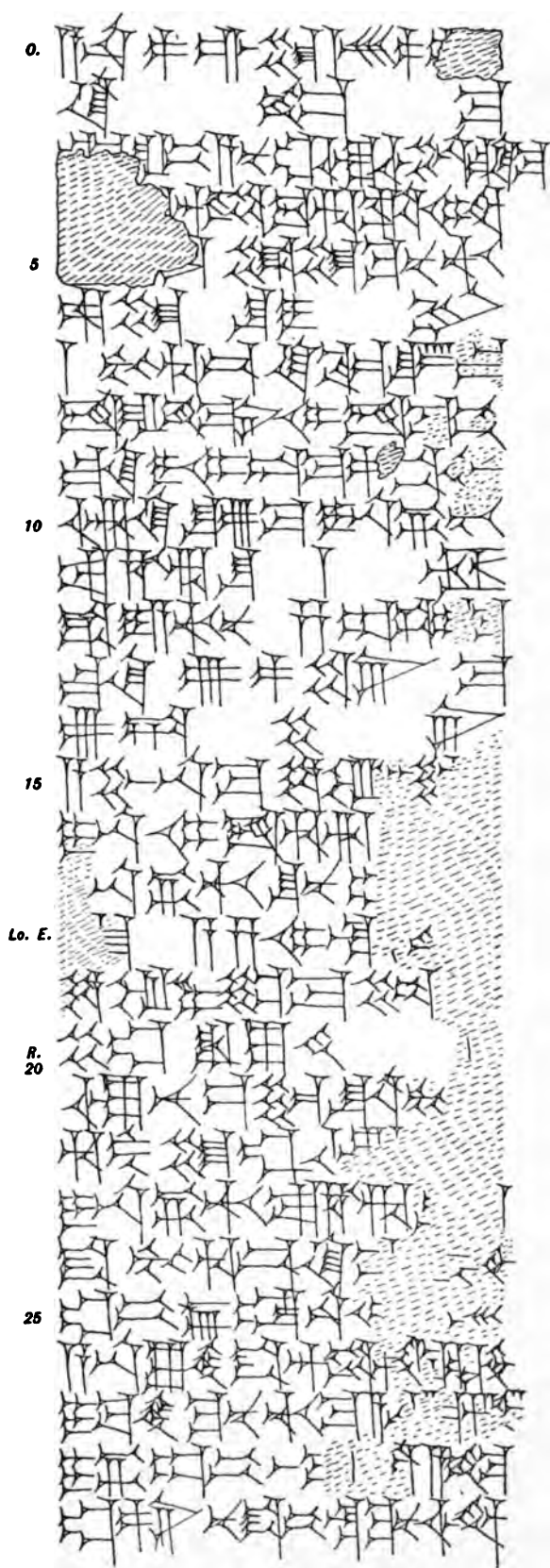
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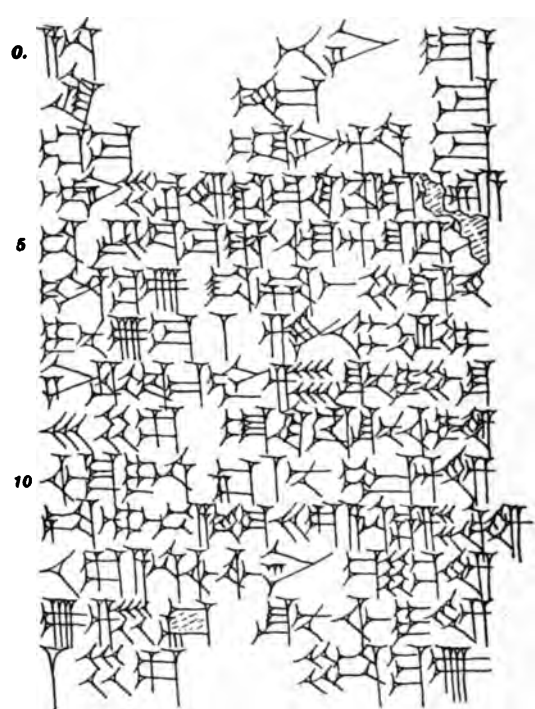




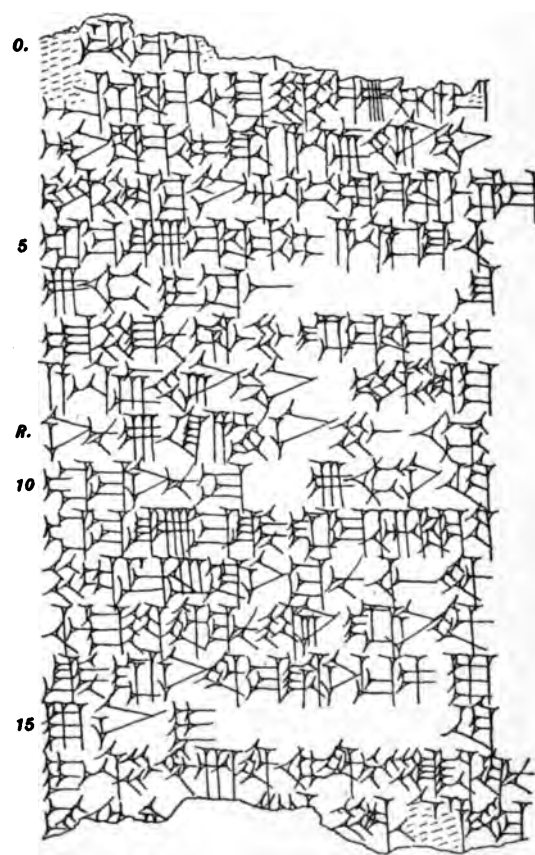
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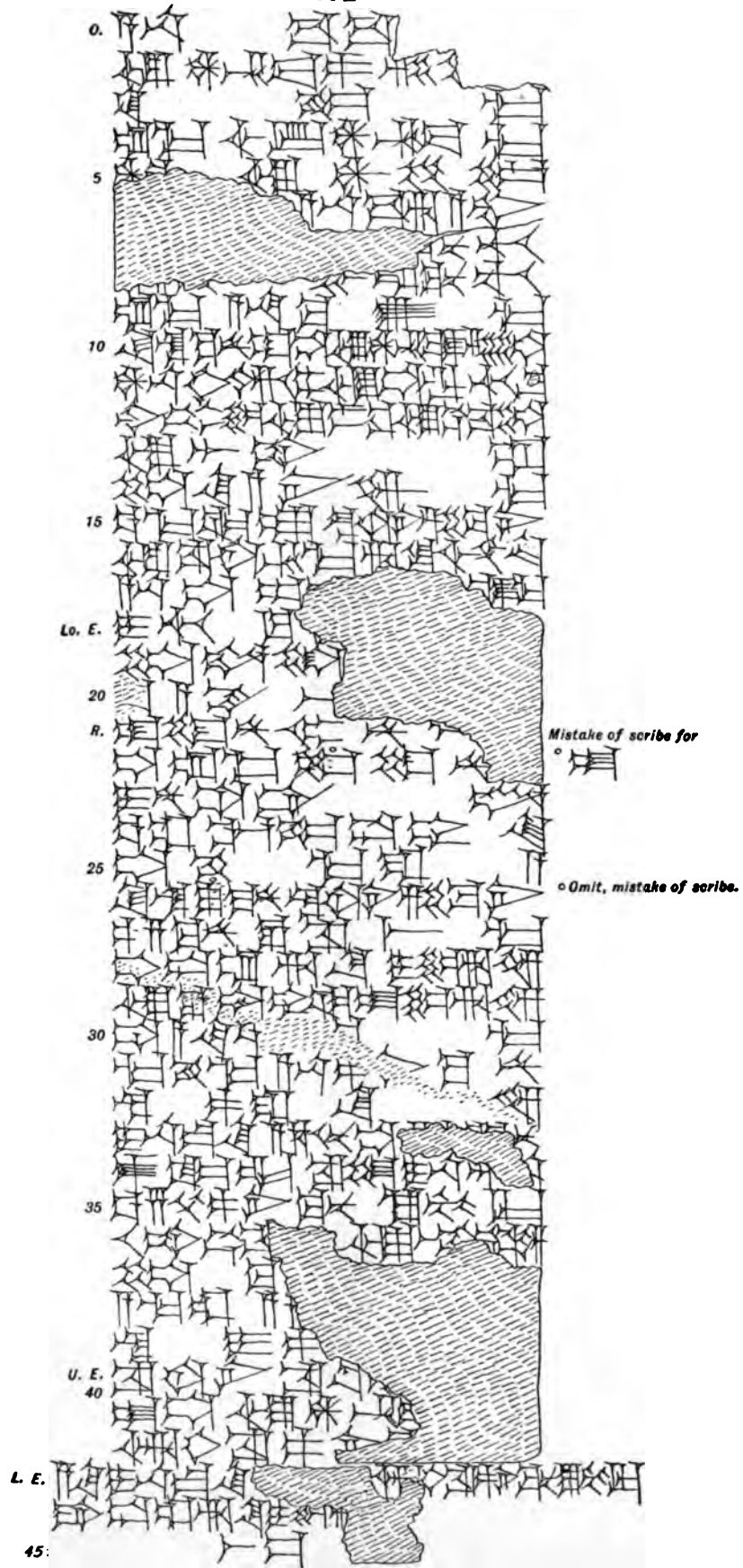
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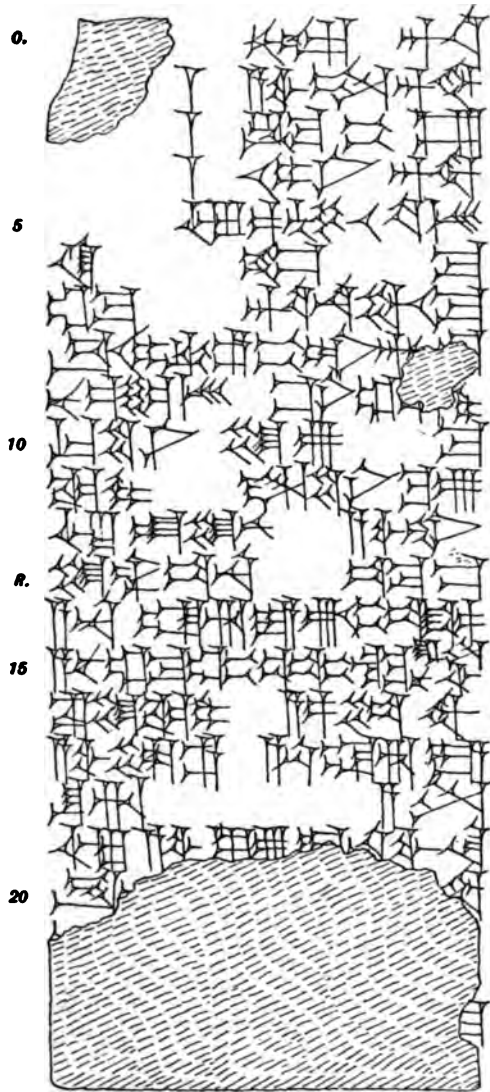




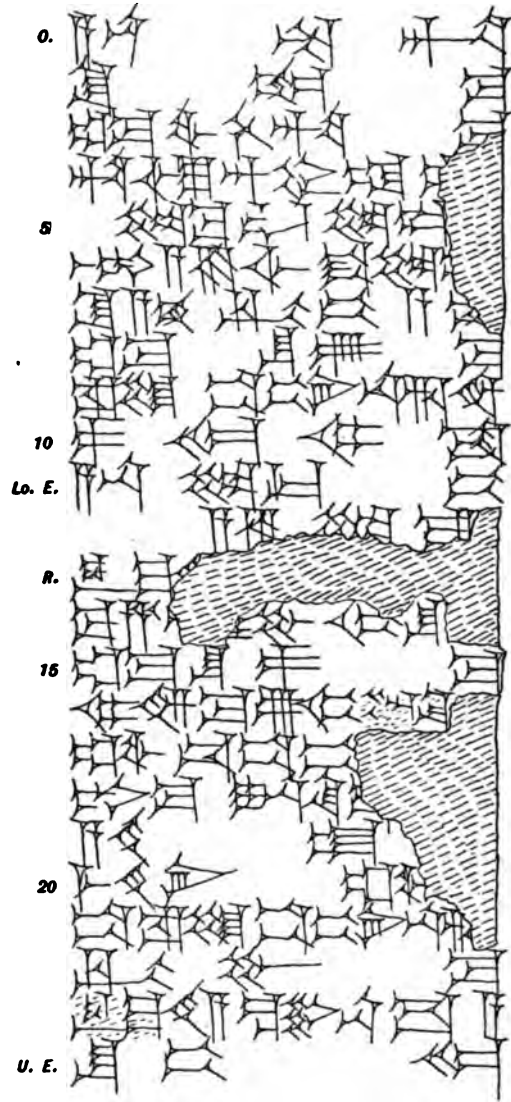




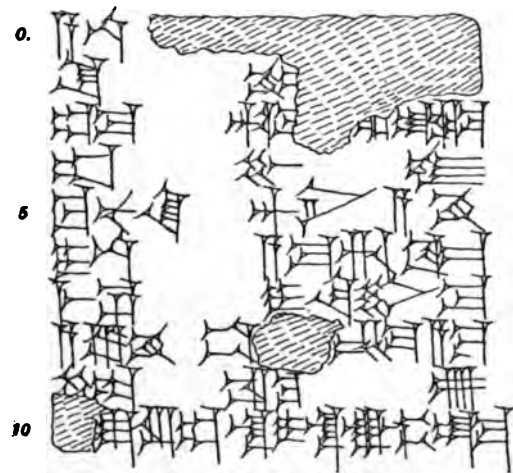
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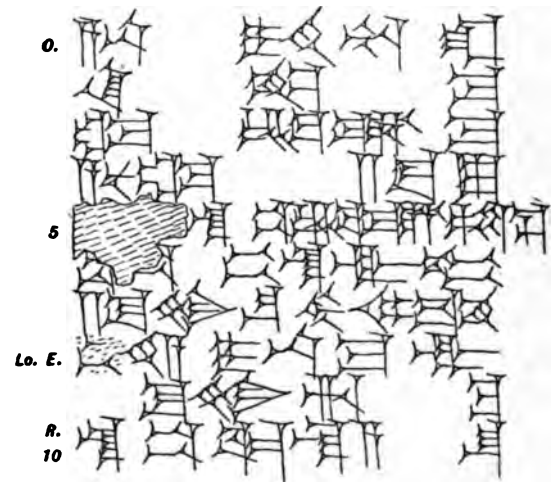
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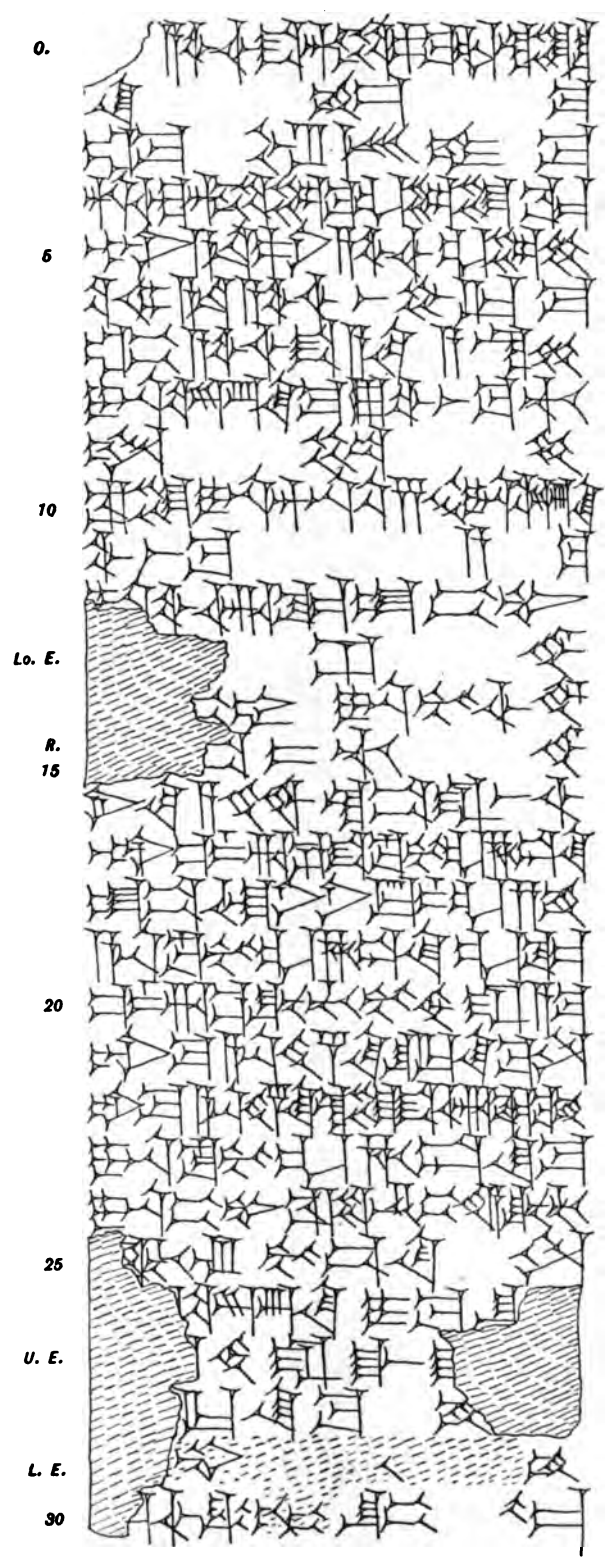
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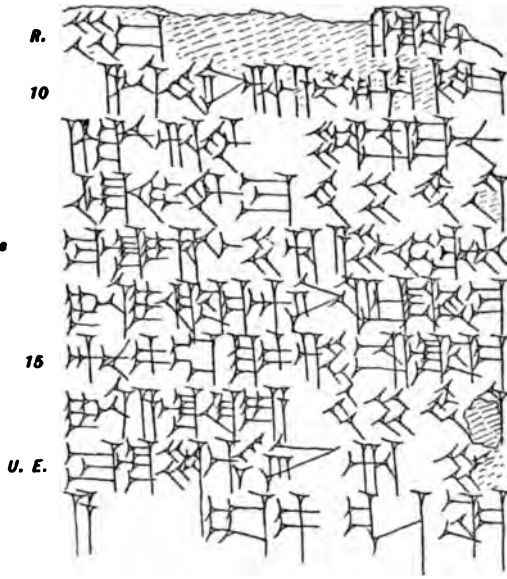
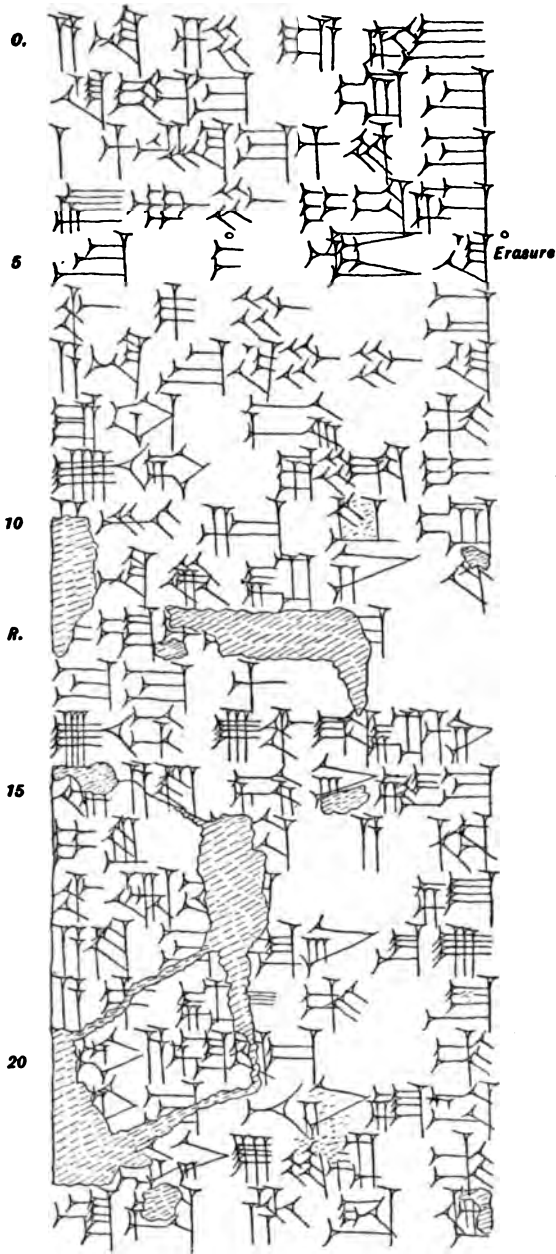




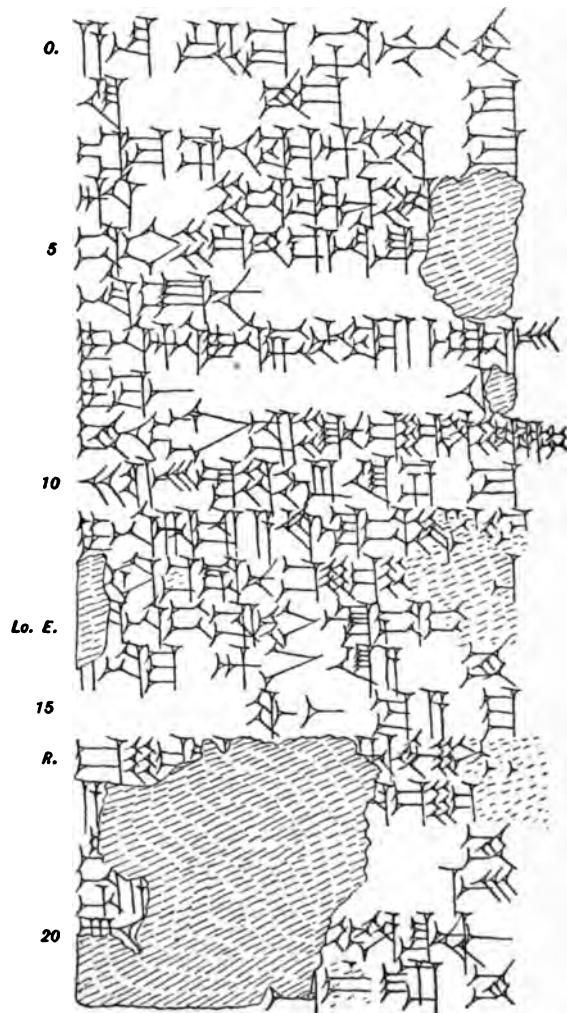
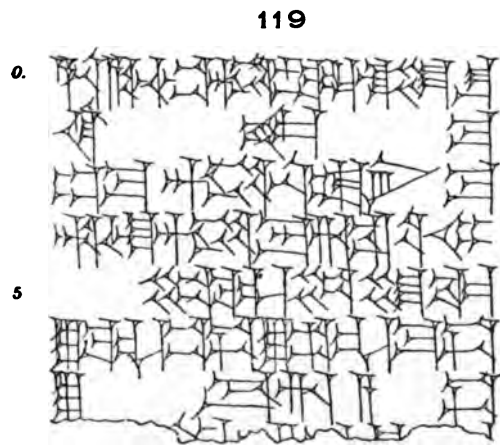




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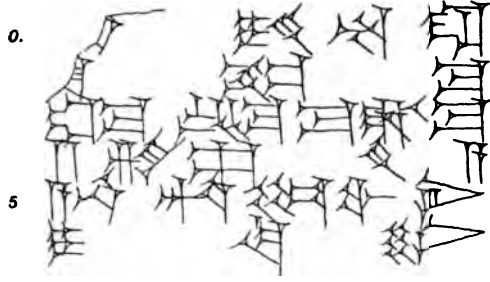


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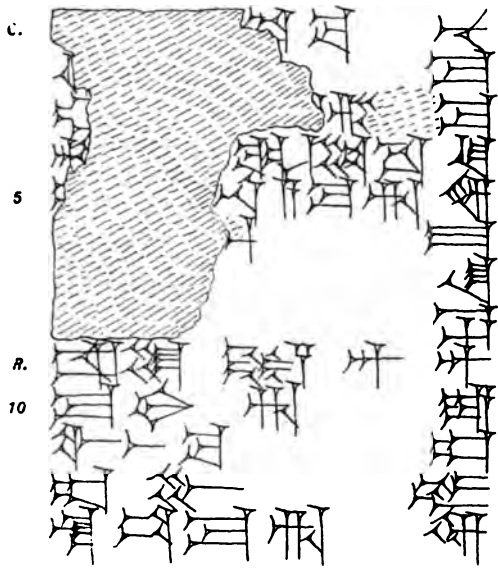




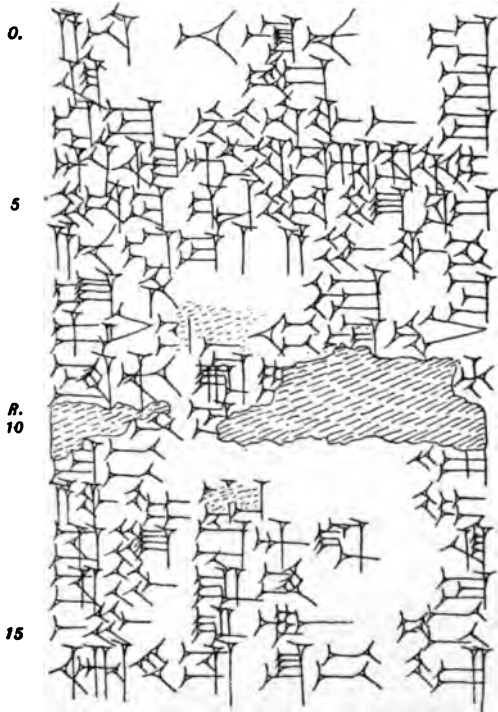
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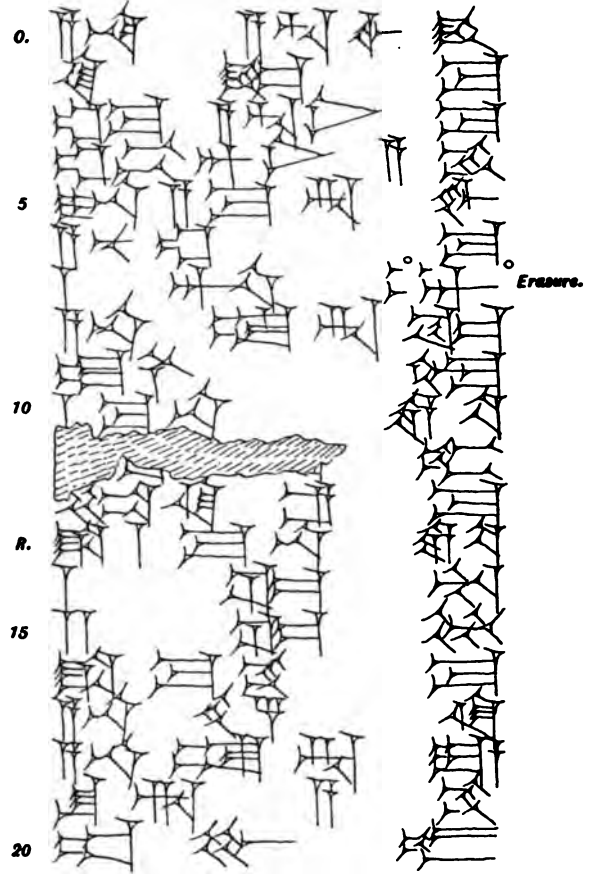
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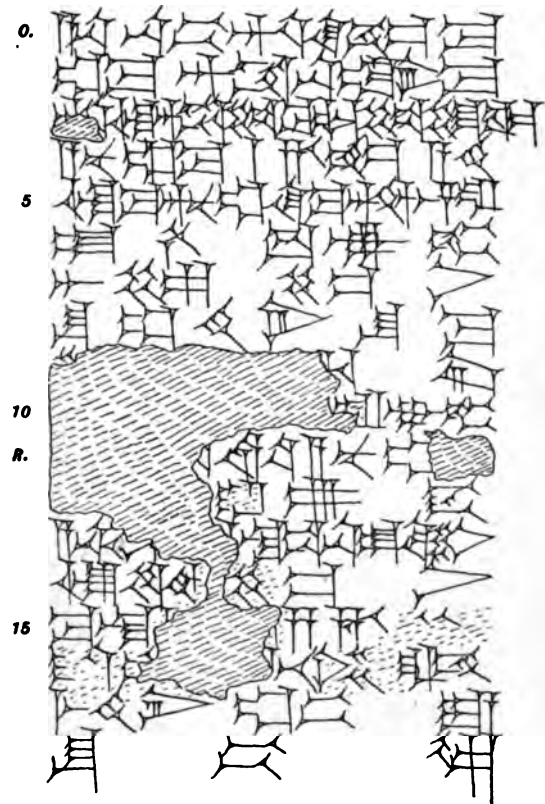
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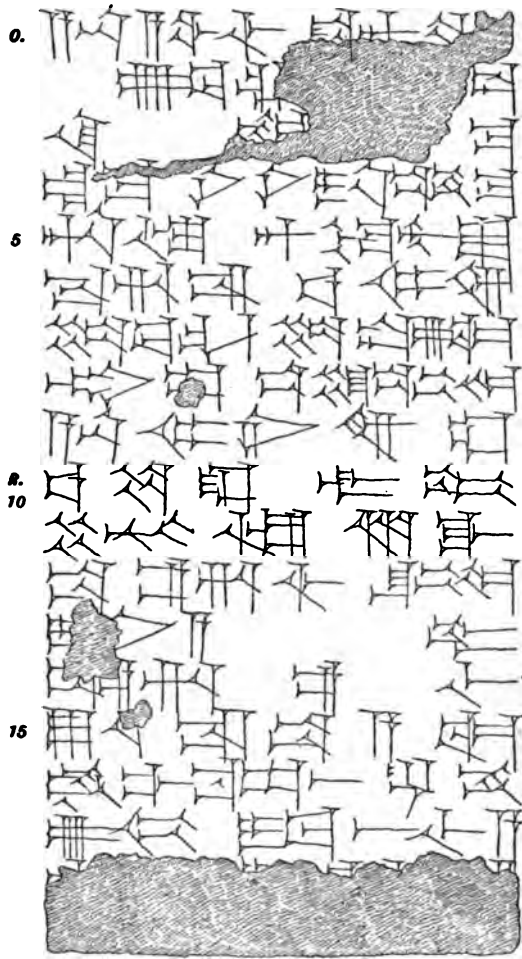
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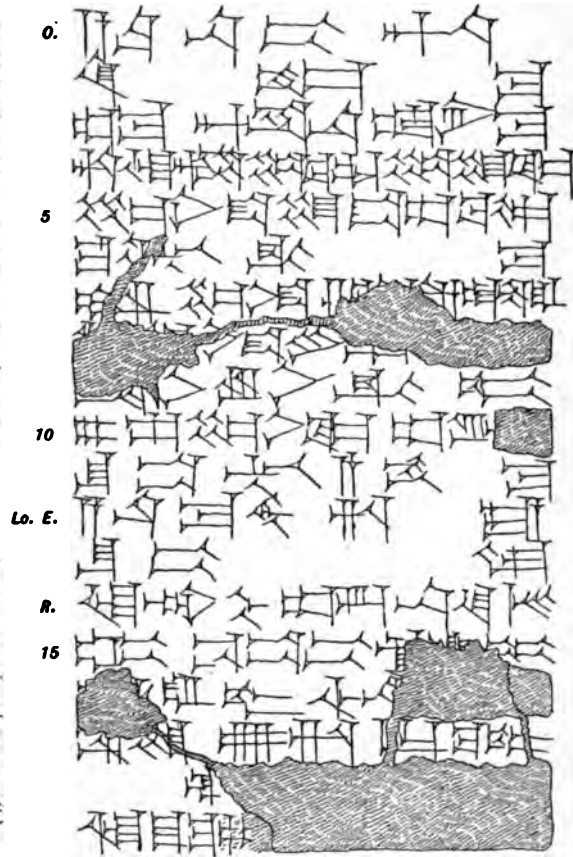




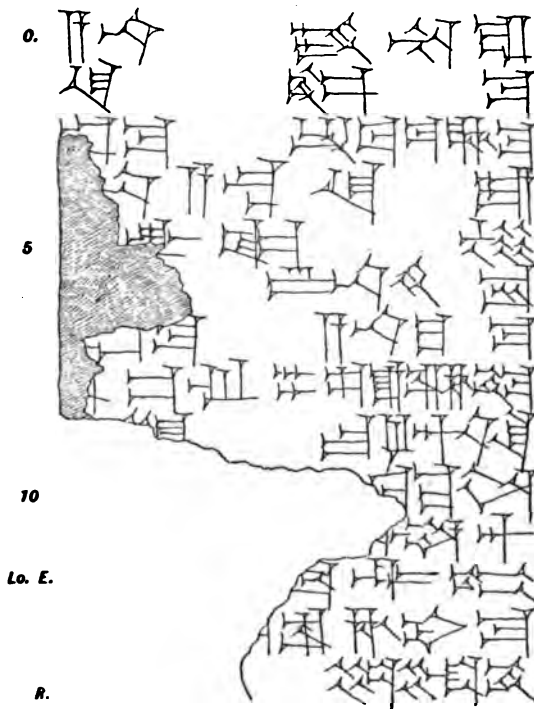
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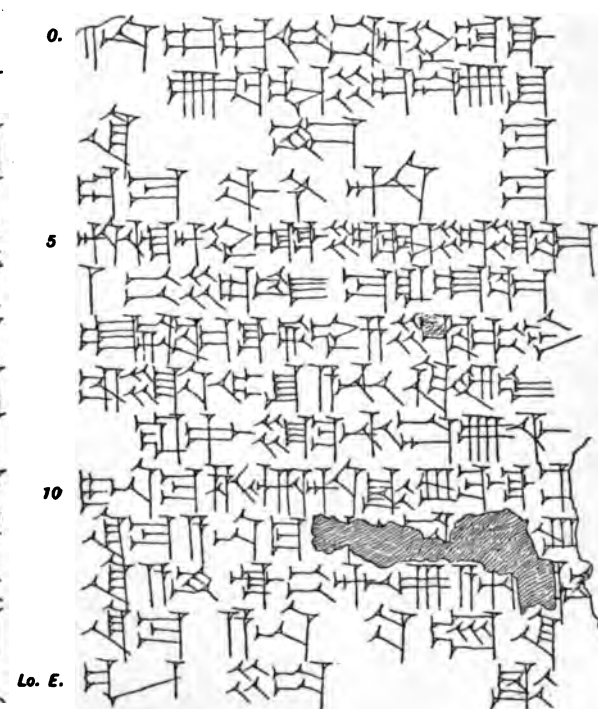
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128

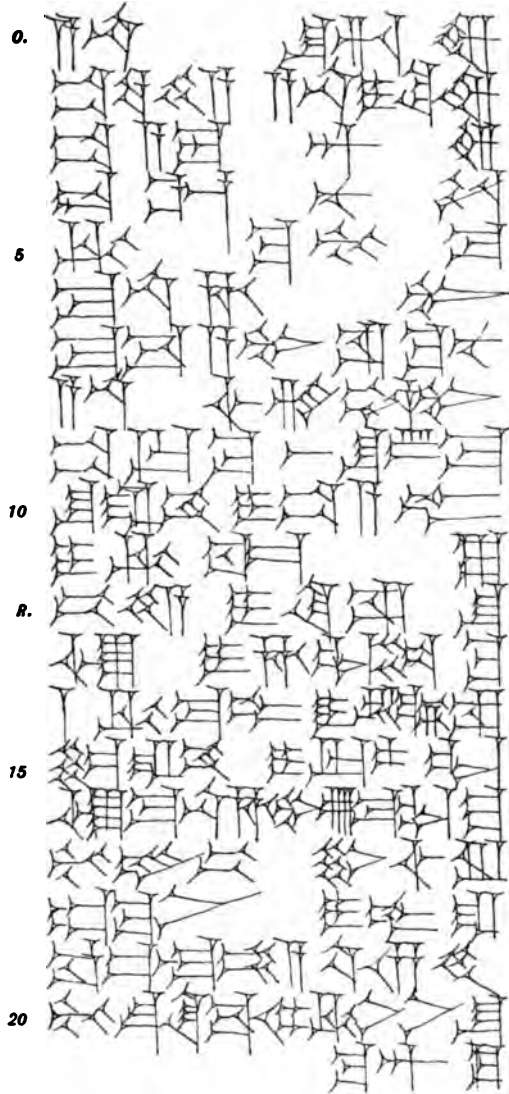


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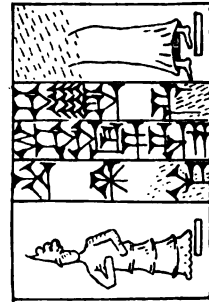
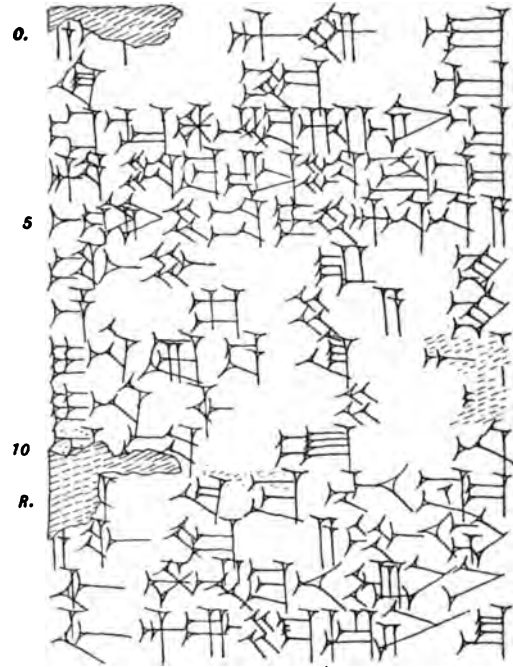




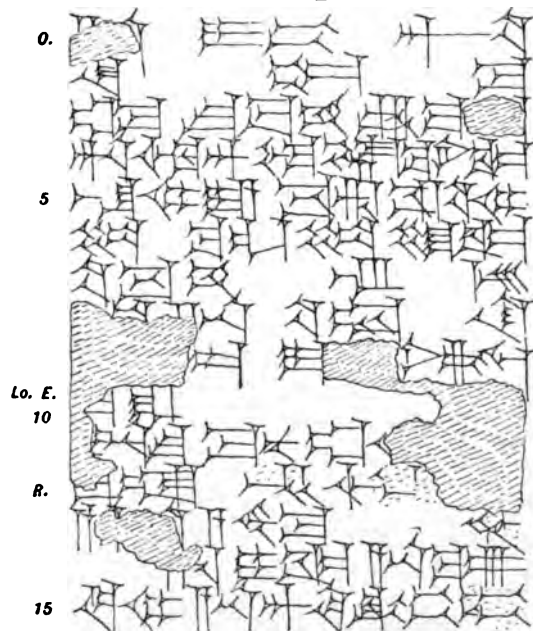
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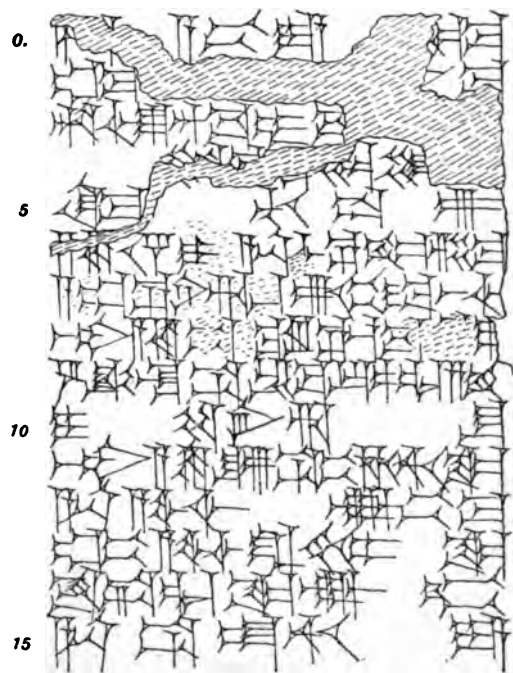
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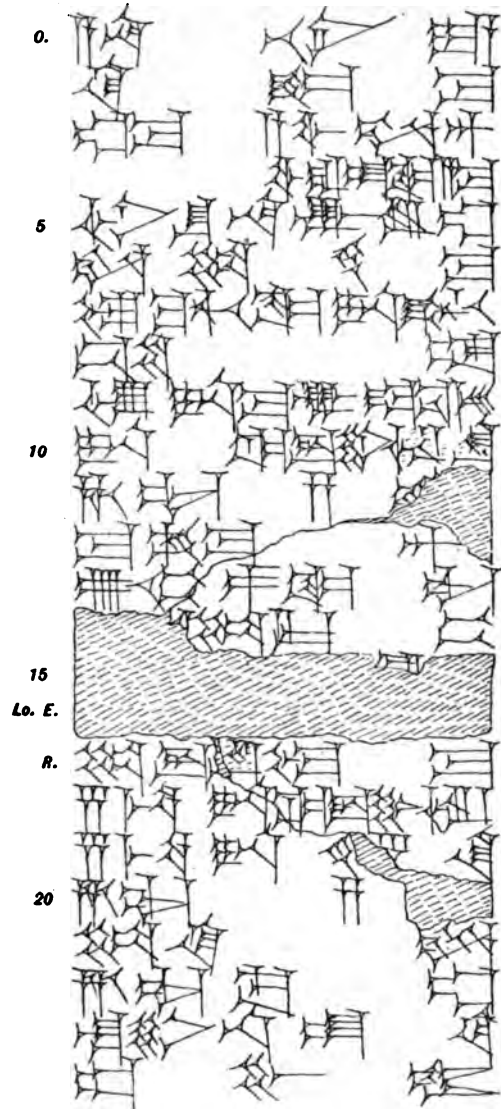




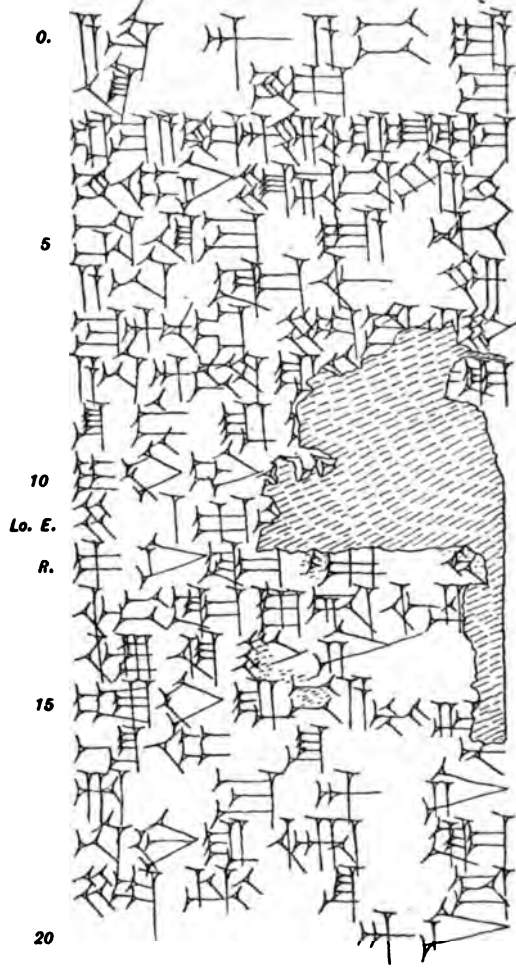




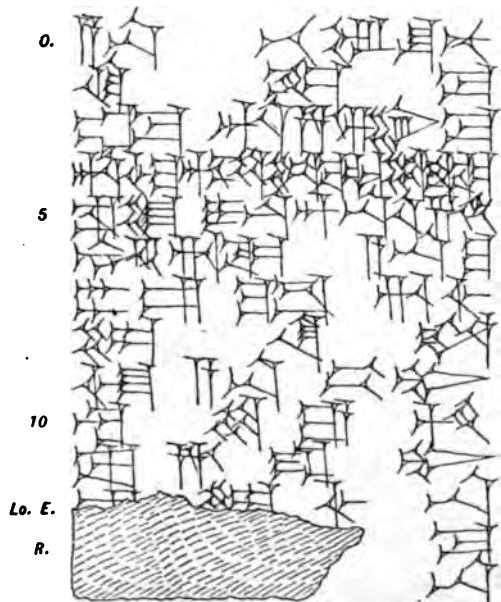
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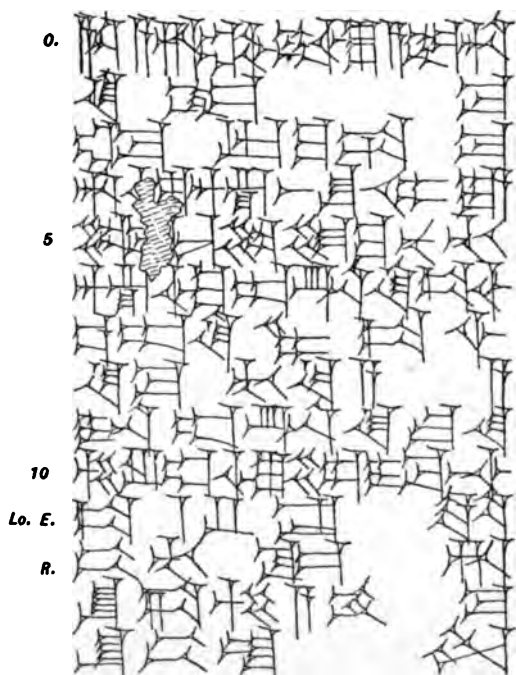
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142

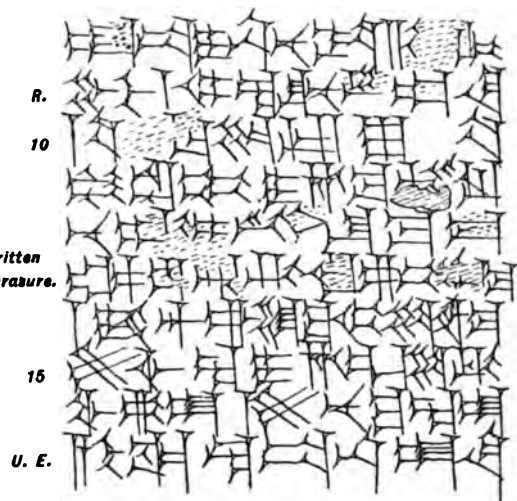
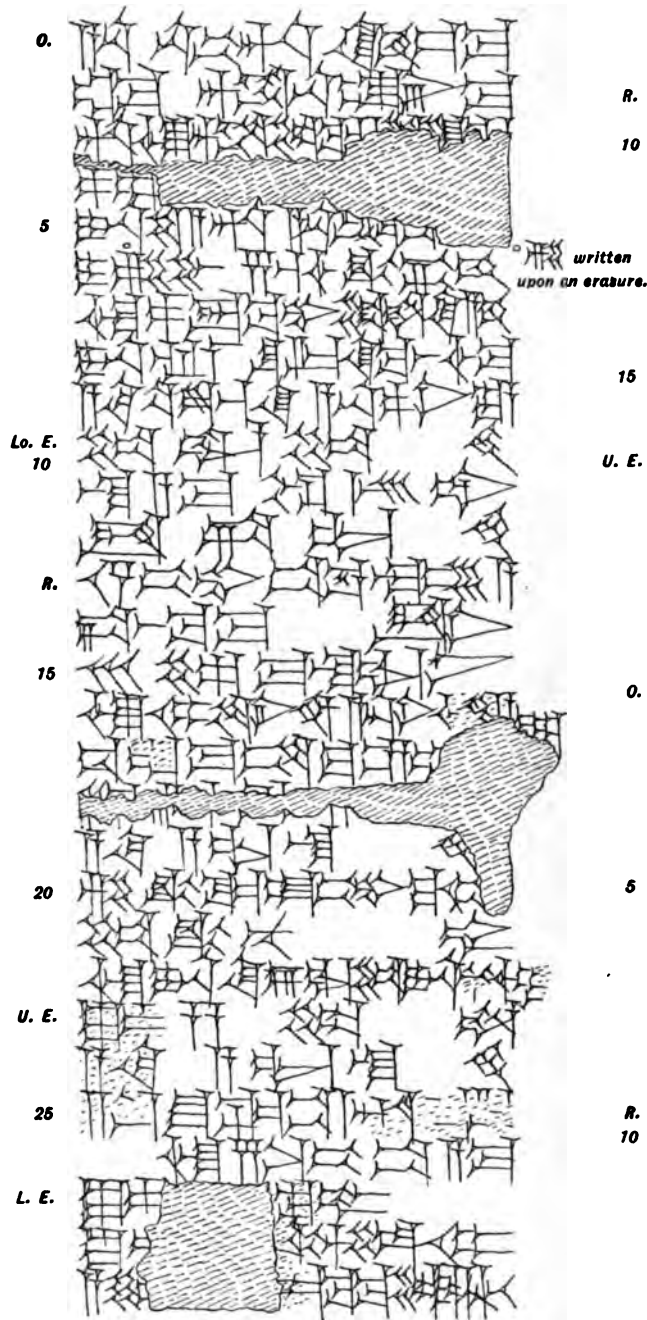


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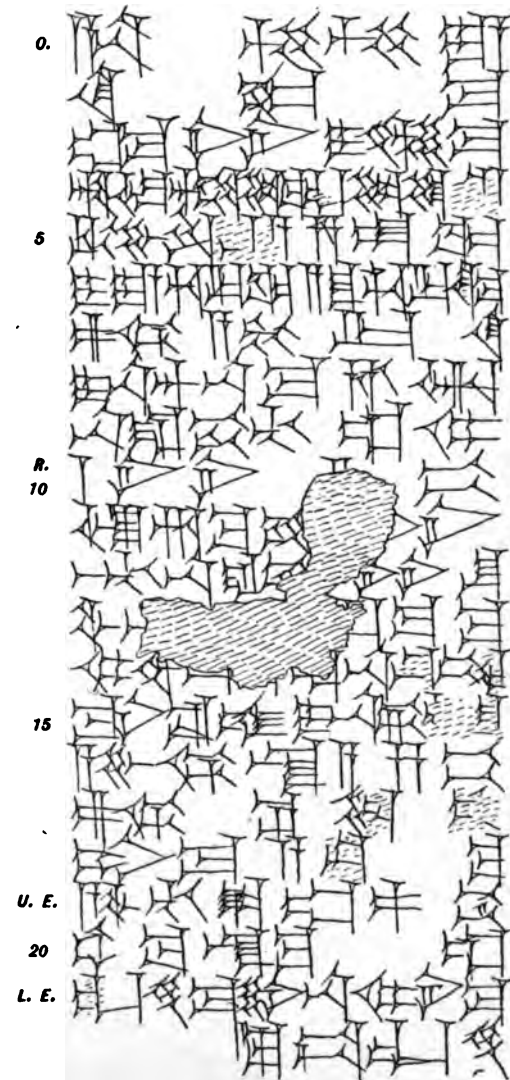
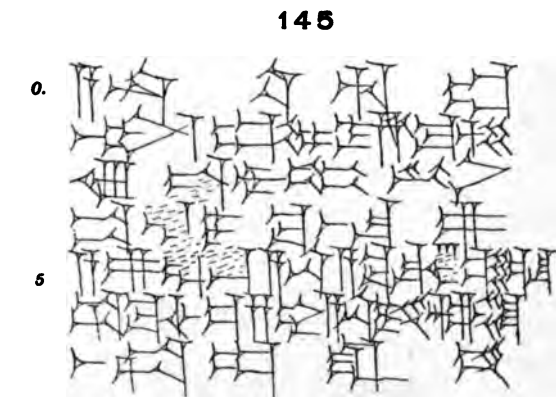


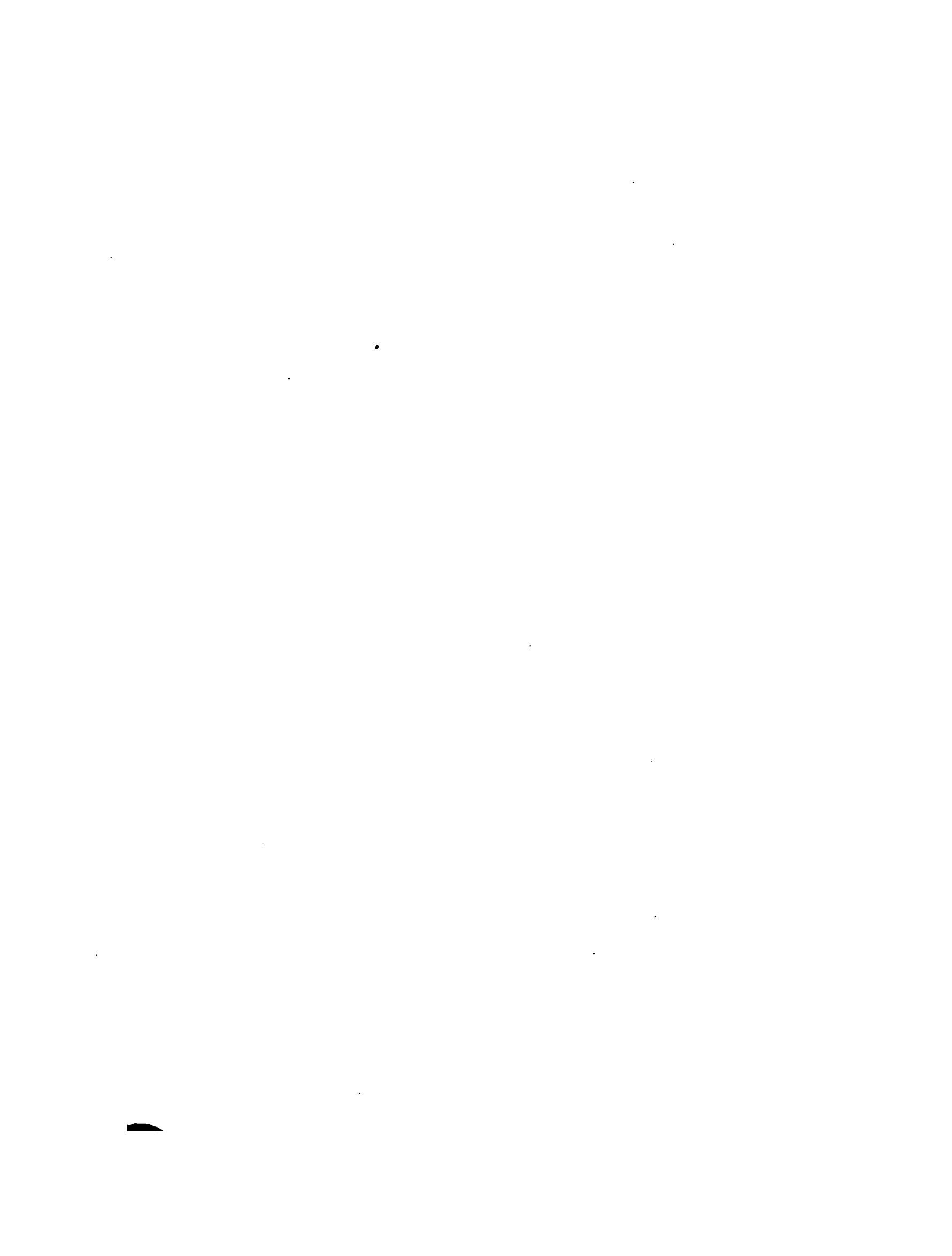


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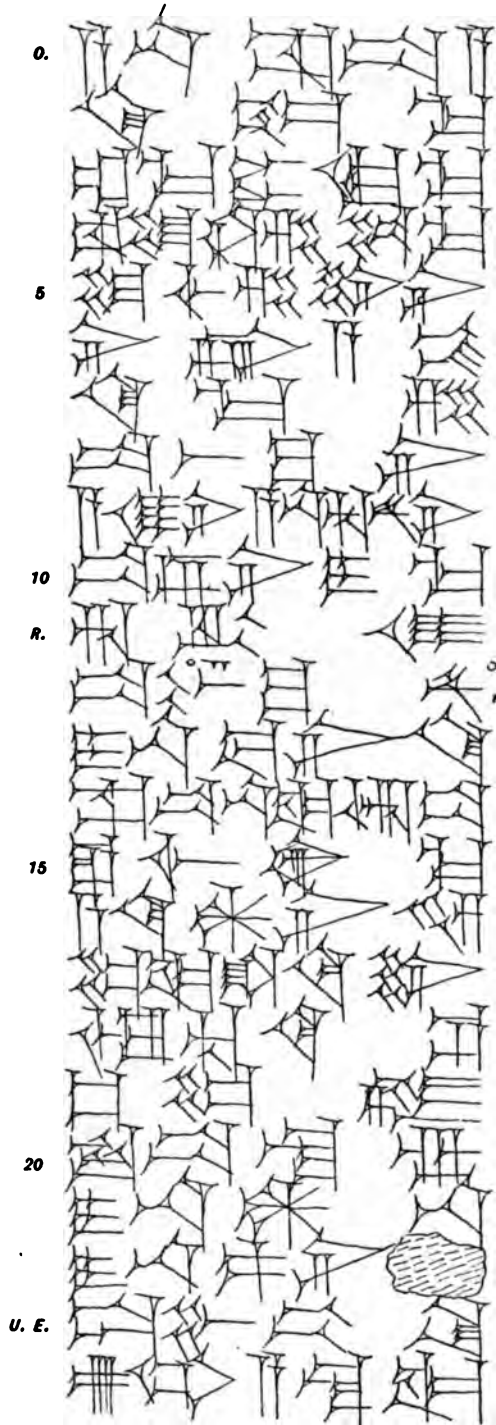


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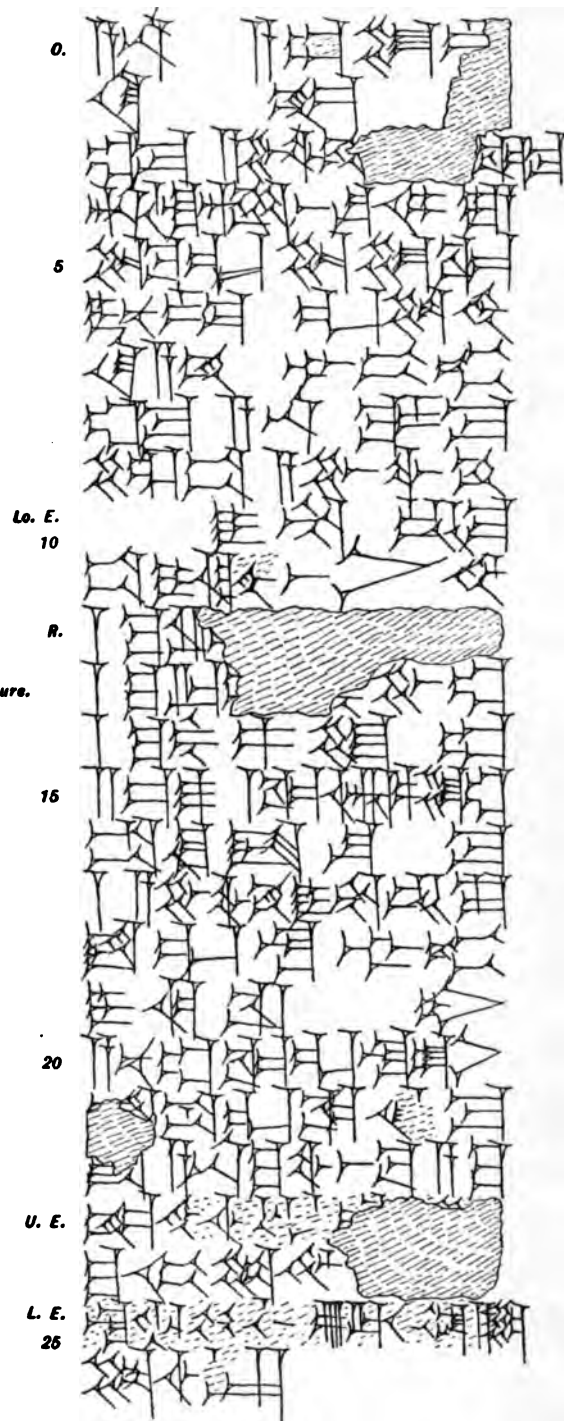




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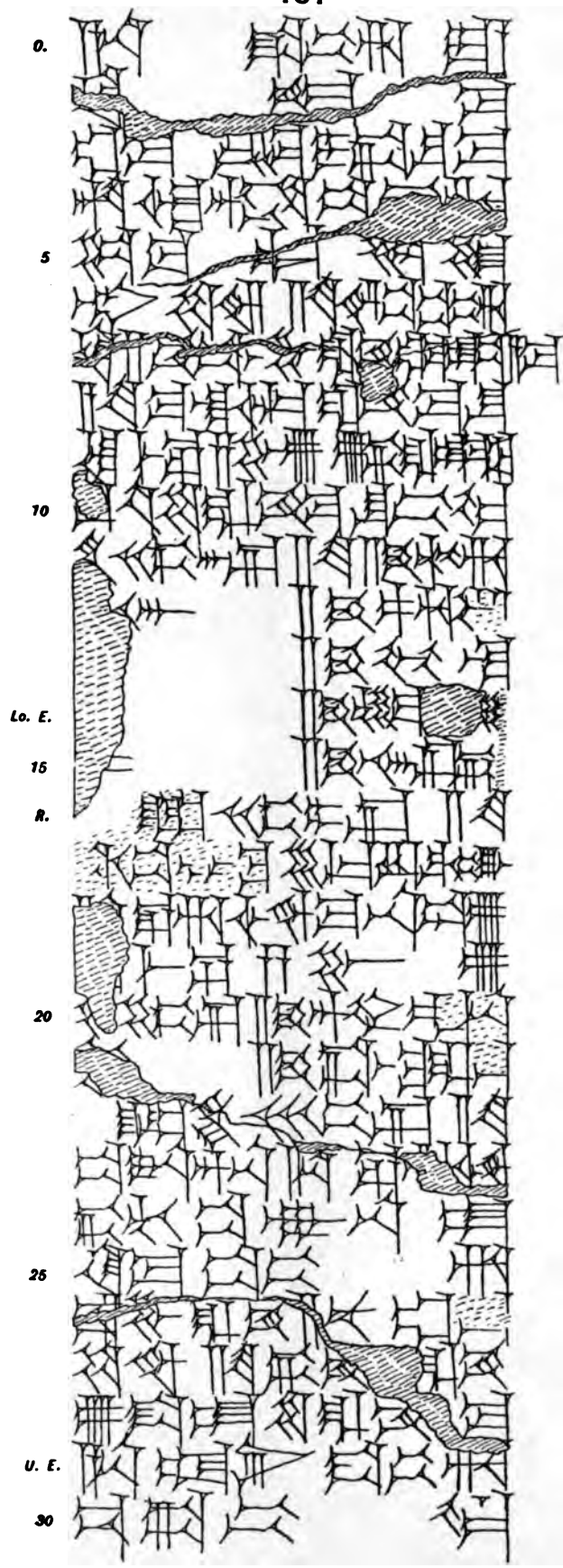
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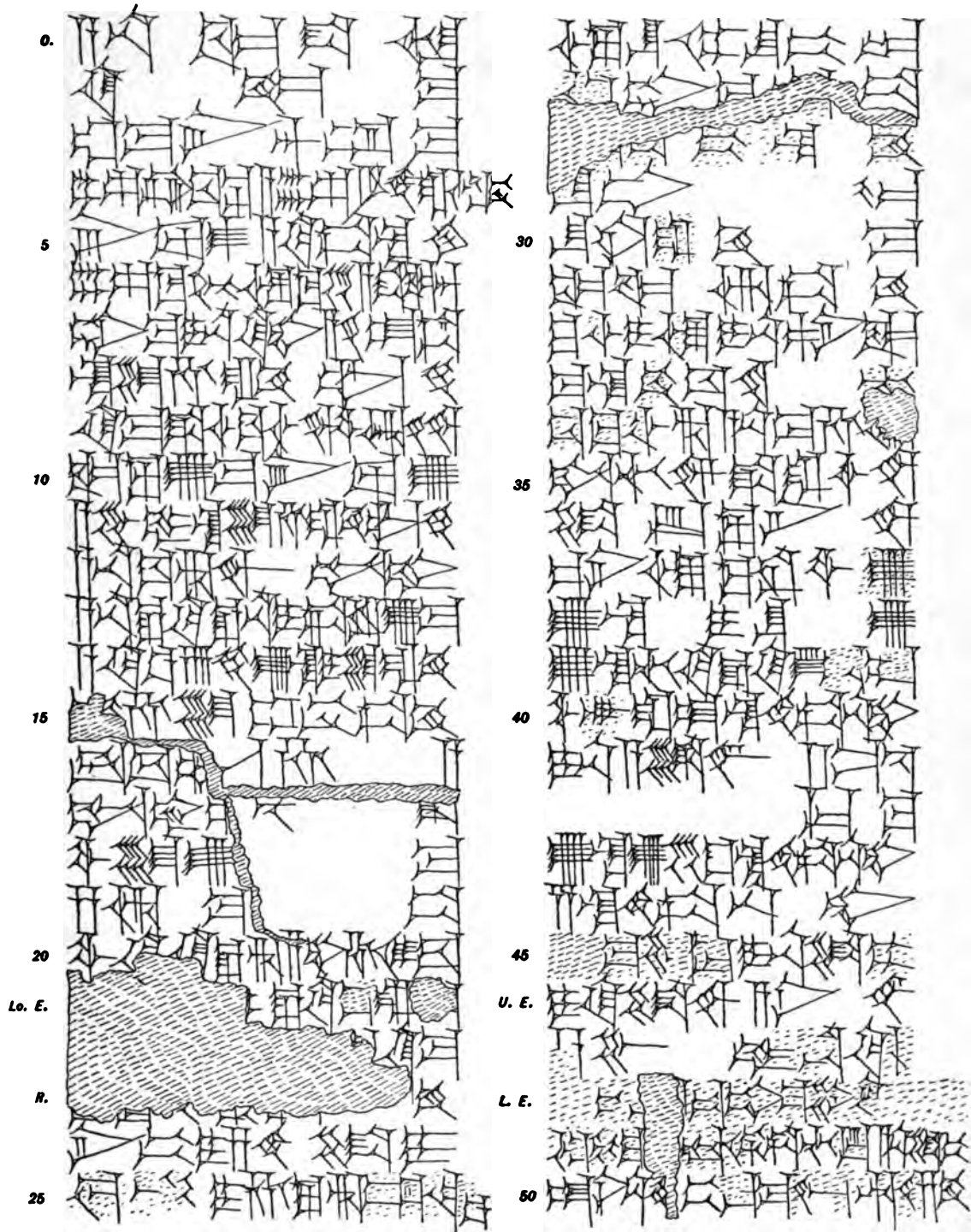
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ENVELOPE AND TABLET (OBVERSE AND END) OF A LETTER CONTAINING THE NAME ABRAHAM (TEXT NO. 15)

UPPER: LETTER OF HAMMURABI (AMRAPHEL OF GENESIS) (TEXT NO. 32)

LOWER: UNOPENED CASE TABLET ADDRESSED TO IBIQ-EA, SHOWING SEAL IMPRESSION OF THE SENDER





TWO SIDES OF A CASE TABLET WITH  
SEAL IMPRESSIONS (TEXT NO. 147)



UPPER: THE TABLET OF THE SAME RE-  
MOVED FROM THE ENVELOPE  
LOWER: LETTER (TEXT NO. 1)













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PJ 3882 .E15 f C.1  
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